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T. MACCI PLAVTI

CAPTIVI

WITH INTRODUCTION AND NOTES

BY

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FELLOW OF JESUS COLLEGE

PART I — INTRODUCTION AND TEXT

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PREFACE.

THIS little book does not claim to be a critical edition of the *Captivi*. Textual emendation does not come within its scope. Its only aim is to explain the difficulties in the play, to supply the necessary stage-directions after the example of the Clarendon Press *Trinummus*, and so to enable boys of the Higher Forms of our Schools to read with intelligence and interest a play which, more than any other of Plautus, may suitably be put into a schoolboy's hands. Schoolmasters usually find the Plautus-lecture the best opportunity for teaching the etymology and structure of Latin words; so I have devoted a considerable proportion of the notes to this subject. The text used is, in accordance with the wish of the editor of the Series, that of Fleckeisen (Teubner), and valuable assistance has been derived for the notes from the German edition by Julius Brix (4th ed. 1884).

W. M. LINDSAY.

Oxford, 1887.

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INTRODUCTION.

I. PLOT OF THE 'CAPTIVI.'

THE 'Captivi' is unlike most other Plautine Comedies in its serious tone. Its subject is the faithful attachment of a slave to his master, without any of the love intrigues of young spendthrifts, or schemes to wring money out of miserly fathers which form the staple plot of a Latin Comedy. It has no women's parts, and not even a mention of women from first to last. Indeed, were it not for the scenes in which the Parasite plays his amusing part, the play might be in danger of being wearisome; and there is some likelihood in the supposition that these Parasite scenes were Plautus' own invention, thrown in for the sake of liveliness, and did not belong to his Greek original. But if this be the case, he must get the credit of clever disposition of his materials, for the play runs very smoothly, and has gained the high praise of such a critic as Lessing, who calls it 'the best comedy ever put on the stage.' The plot is briefly this.

Hegio, a wealthy Aetolian, has just lost his elder son, Philopolemus, who has been taken captive by the Eleans, then at war with the Aetolians. To procure his son's release he buys a noble Elean captive, Philocrates, along with his slave, Tyndarus (the two 'captives' from whom the play takes its name), with the view of exchanging him for his son. Tyndarus and Philocrates, however, have made a plot to interchange names and dress, so that Hegio unwittingly sends Philocrates away to Elis to arrange the ransom, thinking him to be the slave and not the master, while he retains Tyndarus, the slave. The trick

is discovered to Hegio by another Elean captive, Aristophontes, whom Hegio brings to 'interview' the supposed Philocrates, and Tyndarus is taken away for punishment. From this fate, however, he is happily rescued by the return of the real Philocrates from Elis, who brings with him not only Philopolemus, but Stalagmus, a former slave of Hegio, who had long before kidnapped Hegio's younger son. To the surprise of everyone, Stalagmus shows that Tyndarus is the boy whom he stole; and Hegio's two sons being thus restored to him in a single day, the play ends as happily as could be desired.

II. PLAUTINE PROSODY.

For a long time it was the fashion to deny that the lines of Plautus could be reduced to any strict laws of metre. In support of this view the words of Cicero were quoted: Orator 55. 184 *comicorum senarii propter similitudinem sermonis sic saepe sunt abiecti, ut non nunquam vix in eis numerus et versus intellegi possit*: 20.67 *apud quos* [i. e. *comicos poetas*] *nisi quod versiculi sunt, nihil est aliud quotidiani dissimile sermonis.* It was as absurd, it was urged, to try to bring the lines of Plautus into the shape of Greek Comic Iambics as it would be to try to scan every line of the old English comedians,—say this passage from Middleton, *A Trick to Catch the Old One*, Act i. Sc. 1.—

'Arm your wits then
Speedily; there shall want nothing in me,
Either in behaviour, discourse, or fashion,
That shall discredit your intended purpose.'

And no doubt such a view was very plausible so long as the text of Plautus was in the bad state in which it appears in old editions. But with the discovery of better MSS. it was found that often, when a faulty line was restored to its true form, it scanned without any difficulty. Thus, in Merc. 46 obiurgare pater haec noctes et dies, the reading of old editions is an imperfect

iambic line, but becomes quite rhythmical when we substitute for 'obiurgare' the old form which we find in the Ambrosian palimpsest (Trin. 70) 'obiurigare'—

obiu | riga | re pater | haec noc | tes et | dies.

In the same way, by restoring the old form of the acc. *me*, *te*, which, we know from inscriptions, ended in *-d* in the time of Plautus, to such lines as—

– – | – – | – – | – – | – – | ⏑ –

Mil. Glor. 1382 te volt, te quaerit, ted expectat, deperit,

we remove the hiatus, just as the insertion of the digamma into a line of Homer like

Od. I. 4 πολλὰ δ' ὅ γ' ἐν πόντῳ πάθεν ἄλγεα (ϝ)ὸν κατὰ θυμόν,

removes the hiatus betwen ἄλγεα and ὅν.

In these two cases that we have mentioned, 'obiurigare' and acc. 'ted,' the old form differs in spelling from the classical form. In a good many cases, however, the spelling was the same, but the pronunciation was different. A comparative, like *stultior*, was spelt in the same way in Plautus' time as at a later time (although at a period before Plautus it had been spelt *stultios*); but while Virgil and his contemporaries pronounced the word *stultiŏr*, Plautus and his contemporaries pronounced it *stultiōr*. So that a line like Bacch. I. 2. 15—

– – | ⏑ – | – – | ⏑ – | ⏑ – | ⏑ –

I stultior es barbaro poticio,

is only irregular when we read the words as a later age would have pronounced them, just as the third line of the 'Canterbury Tales' would be if we read it according to nineteenth-century pronunciation—

'And bathed every vein in such liquor;'

or as the rhyme in Pope's lines would be,—

'And thou, great Anna, whom three realms obey
Dost sometimes counsel take and sometimes *tea*;'

if we did not pronounce the word *tea*, as it was pronounced in Pope's time, *tay*.

A great many of the irregularities in the lines of Plautus disappear when we restore the old forms of the words. But even

after this has been done, there still remains a great difference between Plautus' iambics and those of Catullus or Horace or, at a later age, Seneca; and this is, of course, only to be expected, for Plautus was a pioneer in verse writing, and wrote before the language had received a literary form; so that it would be as unjust to expect perfect literary polish and exactness in his verses as to try the lines of Middleton by the standard of Tennyson. Plautus was one of the first to set himself to translate Greek plays into Latin, using the same metre as he found in the Greek originals; and his attempts were often no more successful than Ennius' reproduction of Homer's hexameters, or Cicero's rendering of Sophocles, e.g. Trach. 1100—

τόν τε χρυσέων
δράκοντα μήλων φύλακ' ἐπ' ἐσχάτοις τόποις,

dracón | em aurífe | ram obtú | tu adsér | vantem ár | borem,

or, we may even say, than some pentameters of Catullus himself: e.g. 73. 6—

quam modo qui me unum atque unicum amicum habuit (!).

One great reason why Plautus' lines are hard to scan is that he lived earlier than Ennius, who introduced most of the metrical laws by which classical Latin poetry is bound, and who gave the Latin language a distinct literary shape. Ennius, for instance, made it a usage of Latin poetry that a short vowel might be treated as long before two consonants, such as *cr* in the middle of a word. This usage was unknown to Plautus, and so in his lines such a word as *sacrum* is never scanned *sācrum*. Again, in Ennius' time the consonants, *m*, *s*, *t*, *n*, *d* and others, were often hardly sounded at the end of a word. The three last words, for example, of Catullus' line quoted above would be pronounced (both in Ennius' time and later) *unicu' amicu' habuit*, the only trace of the *m* being in the nasal pronunciation of the *u*: *somnus reliquit* would be pronounced *somnu' reliquit* (as we could imagine it pronounced in modern French); *amaris* before a word beginning with a consonant would sound like *amari'* or *amare*; dedit in the

same situation would sound (as we find it spelt on old inscriptions) *dede*; even the final *-nt* of *dederunt* was lazily dropped in pronunciation, and the word made to sound *dedere*. Plautus allows all these pronunciations in his verses—

– –|⏑–|– –| – –| ––|⏑–
Capt. I. I. 6 estne invocatu' an non est? est planissume.

⏑ ⏑ –|
" I. 2. II sumu' quam servimus.

⏑ ⏑ –|
" I. 2. 15 ita u' dicis.

Ennius, however, established it as a usage for all subsequent poetry, that certain of them should be allowed and others not allowed. He allowed, or rather enforced, the dropping of final *m* when the next word began with a vowel or *h*; *amicum habuit*, for example, was necessarily pronounced *amicu' habuit*, so that the last syllable of *amicum* ending in the vowel *u* (now that the *m* was dropped) was elided before the initial syllable of *habuit*. But in a case like *amicum perdidit*, where the word following the final *m* began with a consonant, the *m* was not allowed to be dropped. The words could not scan *amicŭ' perdidit*, but only *amicūm perdidit*. He also allowed, but did not enforce, the elision of final *s* before an initial consonant, a practice which was, however, dropped by the Augustan poets, although it left its traces even in prose literature in the double forms of the 2nd sing. pass. *amaris* and *amare*, etc. But he did not allow final *t*, *n*, *d* or any other consonant to be dropped, although the form of the 3rd plur. perf. ind. in *-re* for *-runt* forced its way both into poetry and prose.

Plautus' verses, then, belong to a time when the metrical laws, to which all later Latin poetry conformed, had not yet been fixed. They reproduce the ordinary pronunciation of everyday life, much more than the artificial language of later Latin poetry[1], and that is what Cicero meant when he said

[1] We might find a parallel in the artificial pronunciation of the word 'wind' as 'wīnd' in English poetry.

(in the passage quoted above) that 'numerus et versus' [i.e. the 'numerus et versus' of Ennius, Lucretius, and the like] often seem to be wanting in Plautus' lines.

For a full list of Plautus' divergences in scansion (i.e. pronunciation) of words from the usage of classical poetry, we refer the reader to Ritschl's *Prolegomena*, and content ourselves with noticing the most important under three heads:—

(1) Neglect of Position in some disyllabic words of constant occurrence: e.g. *ĭlle*, *ĭste*, *ĕcce*, *ĭpse*, *ŭnde*, *ĭntus*, *ĭnter*, *nĕmpe*, *ŏmnis*.

(2) Synizesis in some disyllables with short penult: e.g. *scio*, *tuus*, *duo*, *puer*, *fui*, *dies*, *diu*.

(Similarly in an elegiac epitaph on one of the tombs of the Scipios, c. 150 B.C., we have: Virtutes generis meis [i.e. meis] moribus accumulavi: 'I crowned the virtues of my race by my own good character.')

(3) Shortening of final long syllable in some disyllables ending in a vowel with short penult: e.g. *abĭ*, *rogă*, *jubĕ*, *dedĭ*, *volŏ*, *egŏ*. (So in classical poetry, *modŏ*, *citŏ*, *benĕ*, *malĕ*, *mihĭ*, etc., and even sometimes *cavĕ*, *putŏ*, etc.)

All these 'irregularities' are confined to a certain number of words, and are not used at random. Similarly Hiatus, which is not at all so common in Plautus as used to be thought, is limited to certain circumstances: e.g. (1) when a line is broken up between two speakers, Capt. 373; (2) before or after interjections, such as *o*, *heu*, and the like; (3) after the first half of a trochaic tetrameter (the line being considered to consist of two dimeters), Capt. 438, 861; (4) with monosyllables ending in a long vowel, diphthong, or *m*, when in arsis. But on this, as on other points of Plautine Prosody, we refer the reader to Wagner's Introduction to the Aulularia (2nd edition).

The two chief metres used by Plautus are the Iambic Trimeter and Trochaic Tetrameter.

Plautus' iambic and trochaic lines are meant by him to follow the metre of the Greek comedy which he was adapting into Latin. And yet how many people read his lines without recog-

nising the rhythm, although they have no difficulty in scanning a line of Aristophanes or Menander. In reality the rules of Plautine iambics and trochaics are almost the same as those of Greek comic iambics and trochaics. I say *almost* the same; for the different nature of the Latin language gave Latin iambics, to a slight extent, a ring of their own. Thus it is a feature of Latin comic iambics that the fifth foot is almost always a spondee (e.g. of the first ten lines of Act I. sc. I of the *Captivi* seven have a spondee in this foot); and of trochaic tetrameters, that the sixth foot be a spondee. This spondaic character of the Latin rhythm is intensified by the spondee being admitted into any foot of Iambics or Trochaics, excepting of course the last. But if the Latin poets seem to allow themselves more licence in this point than the Greeks, they are stricter than their Greek models with regard to Caesura, and in not allowing monosyllables to end a verse. And lastly, one noticeable point of difference between the verses of Latin and Greek comedy is that the Roman dramatists try, as far as they can, to keep the metrical ictus of a word in agreement with its accent in pronunciation. They would not, for example, allow a word like *pectore* or *onere* to stand in the middle of an iambic line where the words would have to be scanned *pectóre*, *onére*; nor would they suffer the metrical ictus to fall on enclitics or unimportant words, such as *est*, *sunt*, *qui*, *quod*, etc. So that Plautus' lines, if we read them with regard to their metre, will give us a fair idea of how Latin would sound, when spoken, in his day.

III. PLAUTINE SYNTAX.

We find a good many constructions in Plautus which we should not find in the speeches or philosophical works of Cicero. Some of these are Old Latin usages, which are found in the early tragedians as well as in Plautus, but which have become obsolete by the time of Cicero; others belong to col-

loquial Latin and, while excluded from the severer diction of Tragedy, recur in later compositions of a homely style, such as the Letters of Cicero. The most noticeable of the unclassical constructions used by Plautus are these:—

I. The Cases :—

(1) Gen. with *cupio*, *vereor*, etc.: e.g. Mil. 4. 1. 17 quae cupiunt tui; Trin. 4. 1. 22 quanquam domi cupio, opperiar; Aul. 2. 2. 67 fastidit mei.

(2) Partitive gen. with neuter pronouns and adjectives: e.g. Poen. 3. 3. 5 sed quid huc tantum hominum incedunt? Bacch. 4. 8. 18 nihil est lucri.

(3) Dat. with *decet*: e.g. Amph. 2. 2. 188 istuc facinus, quod tu insimulas, nostro generi non decet.

(4) Acc. of neuter pronoun with intransitive verb: e.g. Capt. 680 id nunc suscenses mihi? Most. 4. 3. 16 nisi quid magis es occupatus.

(5) Acc. with *utor*, *fungor*: e.g. Poen. 5. 2. 128 profecto utĕris, ut voles, operam meam; Most. 1. 1. 45 sine me aliato fungi fortunas meas.

(6) Acc. with verbal noun (only in questions introduced by *quid*, and only in Plaut.): e.g. Most. 1. 1. 33 quid tibi, malum, me, aut quid ego agam, curatio est? Poen. 5. 5. 29 quid tibi istanc digito tactio est? Cf. Eur. Or. 1069 ἓν μὲν πρῶτά σοι μομφὴν ἔχω.

(7) Abl. with *aeque*, *adaeque*: e.g. Amph. 1. 1. 137 nullust hoc meticulosus aeque; Most. 1. 1. 30 quo nemo adaeque iuventute ex omni Attica | antehac est habitus parcus.

Aeque and *adaeque* often go with comparatives: e.g. Capt. 700 aeque melius.

(8) *Ex* with abl. of names of towns: e.g. Trin. 3. 3. 42 quasi ad adulescentem a patre ex Seleucia Veniat; 4. 2. 3 advenio ex Seleucia.

Similarly *in* with acc.: e.g. Trin. 1. 2. 75 iturust ipsus in Seleuciam; Pseud. 4. 6. 36 in Sicyonem abduxit: conversely, the abl. and acc. without a preposition are often found with names of countries.

II. Verbs:—

1. Tenses:

(1) Pres. ind. for fut. in questions: e.g. Mil. 5. 1. 14 quam mox seco? 'when shall I begin to cut?' (Plautus puns on this usage in Most. 2. 1. 21 P. Quid ego ago? T. Nam quid tu malum me rogitas quid agas? Accubas.)

(2) Fut. ind. for pres. subj. in oaths: e.g. Trin. 2. 4. 46 ita me amabit Jupiter; Ter. Heaut. 3. 1. 54 sic me di amabunt, ut, &c.

(3) Periphrastic fut. with *dabo*, etc.: e.g. Mil. 2. 2. 53 bene coctum dabit; Ter. Heaut. 5. 1. 77 si vivo adeo exornatum dabo, Adeo depexum; Ter. Andr. 4. 2. 20 hoc ego tibi profecto effectum reddam.

(4) Perf. inf. for pres. (especially after *volo*): e.g. Aul. 5. 1. 19 non potes probasse nugas; Cato R. R. 5 ne quid emisse velit insciente domino.

(5) Pluperf. ind. for perf.: e.g. Capt. 194 ad fratrem, quo ire dixeram, mox ivero.

(6) Fut. perf. ind. for fut.: e.g. Capt. 194; Aul. 4. 5. 6 tantisper huc ego ad ianuam concessero; Bacch. 2. 2. 33 immo hercle abiero potius.

(7) Pres. subj. for perf. in prohibitions, whether addressed to a definite person or not: e.g. Capt. 548.

2. Moods:

(1) Ind. (as well as subj.) in indirect questions: e.g. Pers. 4. 4. 103 audin quid ait? Amph. 1. 1. 221 loquere quid venisti; Capt. 207 sentio quam rem agitis.

(2) Inf. of purpose: e.g. Trin. 4. 3. 8 recurre petere; Cist. 2. 1. 26 abi quaerere.

(3) Ind. (as well as subj.) with causal *qui*: e.g. Pers. 1. 2. 23 sed sumne ego stultus qui rem curo publicam? Truc. 1. 1. 49 quippe qui certo scio.

Also:

Impersonal use of verbs of feeling: e.g. Capt. 152 huic illud dolet; Ter. Phorm. 3. 1. 10 numquid subolet patri?

III. Adverbs:—

(1) Adv. with *sum*: e.g. Most. 1. 1. 49 quia mihi bene est et tibi male est; Merc. 3. 1. 30 ne tu frustra sis.

(2) *Quoniam* (= *quum iam*)—temporal, not causal: e.g. Trin. 1. 2. 112 quoniam hinc est profecturus peregre Charmides, 'when Charmides came to set out from home for foreign parts.'

(3) *Etiam* in questions with imperatival force: e.g. Pers. 2. 4. 4 etiam respicis? 'won't you look round?' Ter. Ad. 4. 2. 11 etiam taces? 'hush!'

(4) *Nimis* = 'very:' e.g. Most. 1. 3. 20 nimis tu quidem stulta's mulier; Pers. 4. 4. 74 nimis pavebam, 'I *was* in a fright.'

IV. Conjunctions:—

(1) Double negative: e.g. Epid. 5. 1. 57 neque ille haud obiciet mihi; Ter. Andr. 1. 2. 34 neque tu haud dices tibi non praedictum.

This construction is only found with *neque*, and seems due to the fact that uneducated Romans did not realize that *neque* = *et non*. *Neque* and *haud* are always separated by a word, e.g. *neque* ille *haud*.

(2) *Nec* for *non*: e.g. Bacch. 1. 2. 11 tu dis nec recte dicis. Cf. *necopinans*, *negotium* (nec-otium), *res nec mancipi*, &c.

(3) *Ut* in wishes for *utinam* (cf. ὅπως in commands): e.g. Poen. 4. 2. 90 bene ut sit tibi; Ter. Eun. 2. 3. 11 ut illum di deaeque senium perdant.

(4) *Atque*—'all at once:' e.g. Epid. 2. 2. 33 quom ad portum venio atque ego illam illi video praestolarier; Most. 5. 1. 9 quom eum convocavi, atque illi me ex senatu segregant.

IV. HOW A ROMAN COMEDY WAS PUT ON THE STAGE.

Dramatical representations did not take place at Rome, as with us, throughout the whole year. They were only given on certain occasions, namely, at the public festivals—the *Ludi Megalenses* (April 4–9), *Ludi Apollinares* (July 6), *Ludi Romani* (Sept. 4–12), *Ludi Plebeii* (Nov. 16–18), and now and then at private celebrations, such as the funeral of a distinguished Roman. The givers of the entertainment were the magistrates who presided over the games, so that there was nothing at Rome, in republican times at least, corresponding to our theatrical managers. Indeed there was no regular theatre until the close of the Republic, 55 B.C., when Pompey built a stone theatre. Wooden structures were erected on each occasion of the games, and pulled down after they had served their purpose. The plays were performed by companies of actors (*greges* or *catervae*), one of whom, the *dominus gregis*, who was generally the chief actor (*actor primarum*, sc. *partium*), bought the piece from the composer, and contracted for the performance of it with the magistrate who was to give the entertainment, much in the primitive fashion that we see in the *Midsummer-Night's Dream*.

The wooden platform, which formed the stage, had in the foreground an altar, at which naughty slaves in Plautus' comedies often seek protection when in dread of a beating (e.g. Most. *fin.*), while the scene at the back represented a Greek house or houses, often with a narrow passage (*angiportus*) between them. In this passage actors often conceal themselves, when they wish to overhear the conversation of those on the stage. At the left side of the stage (from the spectators) was a door,

which was the conventional exit and entrance for the harbour or foreign parts, and at the right side another door, supposed to lead to the rest of the town, usually the market-place. The small half-circle (*orchestra*) immediately in front of the centre of the stage, was reserved for senators, and was probably provided with seats; the front 14 rows were, by the *Lex Roscia*, 67 B.C., set aside for members of the equestrian order; while the general public stood behind (for seats did not come into use till about 150 B.C.), in row after row in the body (*cavea*) of the theatre, which was merely a circle of rising ground, marked off with hurdles. The prologues of the plays of Plautus, which date from 150–50 B.C., give us a lively idea of the noisy, struggling crowd that confronted the reciter of the prologue when he appeared before the curtain, and bade the herald proclaim silence (*exsurge, praeco, fac populo audientiam*, Poen. *prol.* 11), slaves pushing and fighting for a place, gossiping women, squalling children, &c., while the ushers (*dissignatores*) in vain attempted to introduce order into the confusion, and often, by misapplied zeal, drowned the voice of the actor by their loud remonstrances to disorderly spectators (Poen. *prol.*). With such a heterogeneous audience, all in the restless undisciplined state of feelings that a public holiday engenders, every precaution had to be taken to make the plot of the play clear. And so we find that the prologues of Latin Comedies explain the play with a minuteness and repetition which an English audience would not tolerate, and indeed often tell beforehand everything that is going to happen on the stage. Besides, there were several stage conventions which helped to make the action of the play clear to spectators who might fail to catch what the actors said. Each stock character of comedy had its peculiar colour of dress[1], old men white, young men parti-coloured, para-

[1] The dress of the actors in Plautus' and Terence's comedies, which were professed adaptations from the Greek, was the Greek *ἱμάτιον*, (in Latin *pallium*), from which this class of comedy was called the *Comoedia palliata*, as opposed to original pieces, dealing with Roman, and not with Greek life, which were called *Fabulae togatae* because the actors in them wore the Roman *toga*.

sites grey, &c. (Donatus, *Commentarius de Comoedia*, p. 11 sq.), and (when masks were introduced, c. 150 B. C.) its peculiar style of mask. Actors entering by the left-hand door of the stage were, as we said before, understood to be coming from foreign parts, actors entering by the right, from the town itself. Moreover, the want of variety in the plots of Latin comedy, though tedious to an English reader, was another thing which made the action of a piece easy to follow. As soon as the needy parasite, the swaggering soldier, the young man of fashion, or the cunning slave appeared on the boards, one would have a pretty clear notion of what was going to happen.

It would be dangerous to try the patience of such an audience with intervals between the scenes, and it seems likely that Roman plays were not (at least until the time of Cicero) divided into acts and scenes at all, but went on without a break from beginning to end. The acts and scenes, which we find in our modern editions of Plautus and Terence, are the invention of grammarians of a later age. The only division of a play that a Roman of Plautus' time would recognize was that into plain dialogue (*diverbium*) and musical passages (*cantica*), and this distinction is indicated in some of the oldest MSS. by the letters DV before dialogue passages, and C before the others. For music played a much greater part in a Roman comedy than we are apt to imagine. Three-fourths of a Plautine play, one-half of a play of Terence, are ordinarily composed of *cantica*, so that a Roman comedy must have been more like a modern operetta than a modern comedy; and the Westminster School performance needs the aid of Sullivan's music before it can claim to reproduce its Latin original. The music was indeed of a very simple kind, the only instrument used being the double flute (*tibiae*), and the only variety possible being that in more serious plays (such as the *Captivi*), the Lydian flute (*tibiae dextrae* or *Lydiae*) was used; in lively pieces, the *tibiae sinistrae* or *Sarranae*, and in plays where grave and gay were intermingled, the *tibiae impares*. (See the art. *Music* in Dict. of Antiquities.) But the music was con-

sidered so important a part of the play that the name of the performer at the first celebration of a play was always stated after the title in Roman editions of Plautus and Terence; and many such names have been preserved for us in MSS. of these authors. The title-page, for example, of a Roman copy of the *Phormio* of Terence would read:—*Acta ludis Romanis L. Postumio Albino L. Cornelio Merula aedilibus curulibus. Egit L. Ambivius Turpio* [the *actor primarum*.] *Modos fecit Flaccus Claudi* [sc. *libertus*] *tibiis imparibus*, etc.; and this title-page, or *didascalia*, as it is called, has been preserved in the Bembine MS. of Terence. The musical parts of a play are easily known from their not being in iambic trimeters. This was the metre of dialogue passages (*diverbia*), while all variations from it come under the head of *cantica*. But we must distinguish between those *cantica* which were sung to music (*mutatis modis cantica*, in lyric metres, such as Capt. 195 sqq., 497 sqq.), and the much more frequent class, where the music played a subordinate part, which were rather recited or intoned than sung, viz. passages in trochaic tetrameters, iambic tetrameters, &c., e.g. Capt. 240 sqq. and *passim*. From a passage in Livy (7. 2), there would seem to have been a custom on the Roman stage for actors to have remained silent during *cantica* (probably the lyric *cantica* only), and to have occupied themselves with the suitable gesticulation alone, the actual words being left to a singer stationed, we may suppose, behind the scenes. But how far this custom prevailed we do not know. It was the singer (*cantor*) who came forward at the fall (or rather rise[1]) of the curtain, and asked the applause of the spectators in the words *plausum date* or *plaudite*, although sometimes the whole troupe of actors appeared on the stage at the close of the performance and delivered a regular Epilogue (as in the *Captivi*).

[1] The curtain was lowered at the commencement, and raised at the end of a Roman play.

T. MACCI PLAVTI

CAPTIVI.

GRAECA [ANAXANDRIDI]

ARGVMENTVM.

Captúst in pugna Hégionis fílius.
Aliúm quadrimum fúgiens seruos uéndidit.
Patér captiuos cónmercatur Áleos
Tantúm studens ut gnátum recuperét [suum],
Et ín ibus emit ólim amissum fílium.
Is sŭo cum domino uéste uorsa ac nómine
Vt [is] ámittatur fécit: ipsus pléctitur.
Et ís reduxit cáptum et fugitiuóm semul,
Indício quoius álium agnoscit fílium.

PERSONAE.

ERGASILVS PARASITVS
HEGIO SENEX
LORARII
PHILOCRATES CAPTIVOS
TYNDARVS CAPTIVOS
ARISTOPHONTES CAPTIVOS
PVER
PHILOPOLEMVS ADVLESCENS
STALAGMVS SERVOS
CATERVA.

PLAVTI CAPTIVI.

PROLOGVS.

(Scene. *A street in Calydon in Aetolia with Hegio's house in the background. At the side of the stage are two Elean captives, heavily fettered.* Time. *The morning.*) (*Enter* Prologue.)

Hos quós uidetis stáre hic captiuós duos,
Vinctí quia astant, hí stant ambo, nón sedent.
Hoc uós mihi testes éstis me uerúm loqui.
Senéx qui hic habitat, Hégio, (*pointing to Hegio's house*) est huiús pater (*pointing to Tyndarus*).
Set ís quo pacto séruiat suo síbi patri,
Id ego híc aput uos próloquar, si operám datis.
Seni huíc fuerunt fílii natí duo:
Aliúm quadrimum púerum seruos súrpuit
Eumque hínc profugiens uéndidit in Álide
[Dominó] patri (*pointing to Philocrates*) huiusce. iam hóc tenetis? óptumumst.
Negat hércle [uero] ílle últumus. accédito.
Si nón ubi sedeas lócus est, est ubi ámbules,
Quando hístrionem cógis mendicárier.
Ego mé tua causa, ne érres, non ruptúrus sum.
Vos quí potestis ópe uostra censérier
Accípite relicuom: álieno uti níl moror.

9. uendidit. 16. relicuom: 4 syllables (as always in the older writers).

Fugitíuos ille, ut díxeram ante, (*pointing to Philocrates*) huiús patri
Domo quém profugiens dóminum apstulerat, uéndidit.
Is póstquam (*pointing to Tyndarus*) hunc emit, dédit eum (*pointing to Philocrates*) huic gnató suo
Pecúliarem, quía quasi una aetás erat.
Hic núnc domi seruit sŭo patri nec scít pater:
Enimuéro di nos quási pilas hominés habent.
Ratiónem habetis, quó modo unum amíserit.
Postquám belligerant [aútem] Aetoli cum Áleis,
Vt fít in bello, cápitur alter fílius.
Medicús Menarchus émit ibidem in Álide.
Coepít captiuos cónmercari hic Áleos,
Siquém reperire póssit, qui mutét suum:
[Illum captiuom: hunc suum esse nescit qui domist]
Et quóniam heri indaudíuit, de summó loco
Summóque genere cáptum esse equitem ex Álide,
Nil prétio parsit, fílio dum párceret:
Recónciliare ut fácilius possét domum,
Emít de praeda hosce ámbos a quaestóribus.
Hisce aútem inter sese húnc confinxerúnt dolum,
Quo pácto hic seruos súum erum hinc amittát domum.
Itaque ínter se conmútant uestem et nómina:
(*pointing to Tyndarus*) Illíc uocatur Phílocrates, (*pointing to Philocrates*) hic Týndarus:
Huius ílle, hic illius hódie fert imáginem.
Et hic hódie docte expédiet hanc falláciam
Et súum erum faciet líbertatis cónpotem:
Eodémque pacto frátrem seruabít suum
Reducémque faciet líberum in patriam ád patrem
Inprúdens: itidem ut saépe iam in multis locis

25. fīt. 39. Hŭiŭs īll', | hĭc īllī | us.

Plus ínsciens quis fécit quam prudéns boni.
Set ínscientes [hí] sua sibi fallácia
Ita cónpararunt ét confinxerúnt dolum,
[Itaque hí conmenti dé sua senténtia]
Vt in séruitute hic ăput suum maneát patrem:
Ita núnc ignorans [dŏmi] suo sibi seruít patri.
[Homúnculi quantí sunt, quom recógito.]
Haec rés agetur nóbis, uobis fábula.
Set étiamst paucis uós quod monitos uóluerim.
Proféсto expediet fábulae huic operám dare:
Non pértractate fáctast neque item ut céterae,
Neque spúrcidici insunt uérsus inmemorábiles:
Hic néque periurus lénost nec meretríx mala
Neque míles gloriósus. ne uereámini,
Quia béllum Aëtolis ésse dixi cum Áleis:
Foris íllic extra scénam fient praélia.
Nam hoc paéne iniquomst, cómico chorágio
Conári desubito ágere nos tragoédiam.
Proin síquis pugnam expéctat, litis cóntrahat:
Valéntiorem nánctus aduorsárium
Si erít, ego faciam ut púgnam inspectet nón bonam,
Adeo út spectare póstea omnis óderit.
Abeó. ualete, iúdices iustíssumi,
Domí, duellique dŭellatores óptumi. (*exit Prologus.*)

60. fŏrís Il | lic.

ACTVS I.

ERGASILVS.

(*Enter* Ergasilus, *a diner-out, dressed in grey, looking very lean and woe-begone.*)

Iuuéntus nomen índidit Scortó mihi,
Quia ínuocatus sóleo esse in conuíuio.
Scio dictum apsúrde hoc dérisores dícere,
At ego áio recte. nam ín conuiuió sibi
Amátor, talos quóm iacit, scortum ínuocat.
Estne ínuocatum an nón [est? est] planíssume.
Verum hércle uero nós parasiti plánius,
Quos númquam quisquam néque uocat neque inuocat:
Quasi múres semper édimus alienúm cibum.
Vbi rés prolatae súnt, quom rus hominés eunt:
Semúl prolatae rés sunt nostris déntíbus.
Quasi quóm caletur cóchleae in occultó latent,
Suó sibi suco uíuont, ros si nón cadit:
Itém parasiti rébus prolatís latent
In ocúlto, miseri uíctitant sucó suo,
Dum rúri rurant hómines quos ligúrriant.
Prolítis rebus párasiti uenátici
Canés sumus: quando rédierunt, Molóssici
Odiósicique et múltum íncommodéstici.
Et híc quidem hercle, nísi qui colaphos pérpeti
Potís parasitus frángique aulas ín caput,
Vel éxtra portam trígeminam ad saccum ílicet.

83. ŏculto.

Quod míhi ne eueniat nón nullumst perículum
Nam póstquam meus est réx potitus hóstium,
(Ita [ením] belligerant núnc Aetoli cum Áleis:
Nam Aetólia haec est: (*pointing to his right*) flist captus in Álide
Philopólemus huius Hégionis fílius
Senís qui (*pointing to Hegio's house*) hic habitat: quae aédes lamentáriae
Mihi súnt, quas quotiensquómque conspició, fleo)
Nunc híc occepit quaéstum hunc fili grátia
Inhonéstum, maxume álienum ingenió suo:
Hominés captiuos cónmercatur, sí queat
Aliquem ínuenire, sŭum qui mutet fílium.
Quod quídem ego nimis quam cúpio [senex] ut ímpetret:
Nam ni íllum recipit, níhil est quo me récipiam.
Nullá iuuentutis spés est: sese omnés amant.
Ille démum antiquis ést adulescens móribus,
Quoius númquam uoltum tránquillaui grátiis.
Condígne pater est ĕius moratus móribus.
Nunc ád eum pergam. (*moves toward the door of Hegio's house, but stops halfway, hearing the sound of its being opened from the inside.*) sét aperitur óstium,
Vnde sáturitate saépe ego exiui ébrius.

HEGIO. LORARIVS. ERGASILVS.

(*Enter* HEGIO *from his house with an overseer of slaves. He talks to the overseer without observing Ergasilus.*)

HE. Aduórte animum huc sis: (*pointing to the inside of the house*) istos captiuós duos

Herí quos emi dé praeda a quaestóribus,
His índito caténas singulárias,
Istás maiores quíbus sunt uincti démito.
Sinito ámbulare, sí foris, si intús uolent:
Set uti ádseruentur mágna diligéntia.
Libér captiuos áuis ferae consímilis est:
Semél fugiundi sí datast occásio,
Satis ést: post illam númquam possis préndere.
LO. Omnés profecto líberi lubéntius
Sumus quám seruimus. HE. Nón uidere ita tú quidem.
LO. Si nón est quod dem, méne uis dem ipse ín pedes?
HE. Si déderis, erit extémplo mihi quod dém tibi.
LO. Auis mé ferae consímilem faciam, ut praédicas.
HE. Ita ut dícis: nam si fáxis, te in caueám dabo.
Set sátis uerborumst: cúra quae iussi átque abi (*exit overseer*).
Ego íbo ad fratrem ad álios captiuós meos:
Visám ne nocte hac quíspiam turbáuerint.
Inde mé continuo récipiam rusúm domum. (*is moving off*).
ER. (*aloud*) Aegrést mi hunc facere quaéstum carcerárium
Proptér sui gnati míseriam miserúm senem.
Set si úllo pacto ille húc conciliarí potest,
Vel cárnuficinam hunc fácere possum pérpeti.
HE. (*turning round*) Qui hic lóquitur? ER. Ego, qui tŭo maerore máceror,
Macésco, consenésco et tabescó miser.
Ossa átque pellis súm miser aegritúdine.
Neque úmquam quicquam mé iuuat quod edó domi:
(*aside*) Forís aliquantillum étiam quod gusto íd beat.
HE. Ergásile, salue. ER. (*weeps*) Dí te bene ament Hégio.

HE. Ne flé. **ER.** Egone illum nón fleam? ego non défleam
Talem ádulescentem? **HE.** Sémper sensi fílio
Meo té esse amicum et íllum intellexí tibi.
ER. Tum dénique homines nóstra intellegimús bona,
Quom quae ín potestate hábuimus ea amísimus.
Ego, póstquam gnatus túus potitust hóstium,
Expértus quanti fúerit, nunc desídero.
HE. Aliénus quom eius incómmodum tam aegré feras,
Quid mé patrem par fácerest, quoi illest únicus?
ER. Ego álienus? aliénus ille? ah, Hégio,
Numquam ístuc dixis néque animum induxís tuum:
Tibi ille únicus, mihi etiam único magis únicust.
HE. Laudó, malum quom amíci tuum ducís malum.
Nunc hábe bonum animum. **ER.** Oiei: huic illút dolet,
Quia núnc remissus ést edundi exércitus.
HE. Nullúmne interea nánctu's, qui possét tibi
Remíssum quem dixti ímperare exércitum?
ER. Quid crédis? fugitant ómnes hanc prouínciam,
Quoi optígerat, post Philopólemus quam captúst tuus.
HE. Non pól mirandumst fúgitare hanc prouínciam.
Multís et multigéneribus opus ést tibi
Milítibus: primumdum ópus Pistoriénsibust:
Eorum áliquot genera súnt Pistoriénsium:
Paníceis opus est, ópus Placentinís quoque,
Opus Túrdetanis, ópust Ficedulénsibus:
Tum máritumi omnes mílites opus súnt tibi.
ER. Vt saépe summa ingénia in occultó latent:
Hic quális imperátor nunc priuátus est.
HE. Habe módo bonum animum. nam íllum confídó domum

163. Fīcēdūlēnsibus.

In hís diebus mé reconciliássere.
Nam eccúm captiuom hunc ádulescentem [emi] Áleum
Prognátum genere súmmo et summis dítiis:
Hoc íllum me mutáre confidó fore.
ER. Ita dí deaeque fáxint. **HE.** Set numquó foras
Vocátus [es] ad cénam? **ER.** Nusquam, quód sciam.
Set quíd tu id quaeris? **HE.** Quía mist natalís dies:
Proptérea te uocári [ad me] ad cenám uolo.
ER. Facéte dictum. **HE.** Sét si pauxillúm potes
Conténtus esse. **ER.** Ne perpauxillúm modo:
(*to the audience*) Nam istóc me adsiduo uíctu delectó domi.
HE. Age sís roga. **ER.** Emptum, nísi qui meliorem ádferet
Quae mi átque amicis pláceat conditió magis:
Quasi fúndum uendam, mĕis me addicam légibus.
HE. Profúndum uendis tú quidem, hau fundúm mihi.
Set sí uenturu's, témperi. **ER.** Hem, uel iam ótiumst.
HE. I módo, uenare léporem: nunc ictím tenes.
Nam méus scruposam uíctus conmetát uiam.
ER. Numquam ístoc uinces me, Hégio: ne póstules
Cum cálceatis déntibus ueniám tamen.
HE. Aspér meus uictus sánest. **ER.** Sentisne éssitas?
HE. Terréstris cenast. **ER.** Sús terrestris béstiast.
HE. Multís holeribus. **ER.** Cúrato aegrotós domi.
(*turning to go*) Numquíd uis? **HE.** Venias témperi. **ER.** Memorém mones. (*exit Ergasilus by the right-hand door of the stage.*)
HE. Ibo íntro atque intus súbducam ratiúnculam,
Quantíllum argenti míhi aput trapezitám siet.
Ad frátrem, quo ire díxeram, mox íuero. (*Hegio goes into his house.*)

ACTVS II.

LORARII. CAPTIVI (PHILOCRATES. TYNDARVS).

(*Enter from Hegio's house two overseers of slaves leading* PHILOCRATES *and* TYNDARUS, *and followed by some of the slaves of the house. Philocrates and Tyndarus are dressed as in the Prologue, viz. Philocrates as a slave, Tyndarus as an Elean of the upper class. The dialogue until v.* 239 *is sung, or chanted to a musical accompaniment, by persons behind the stage, while the actors merely go through the appropriate gestures.*)

LO. Si di immortales id uoluere, uos hanc aerumnam éxequi,
Decét pati animo id aéquo: si id faciétis, leuior lábor erit.
Domi fúistis credo líberi:
Nunc séruitus si euénit, ei uos mórigerari mós bonust
Eamque étiam erili império ingeniis uóstris lenem réddere.
Indígna digna habénda sunt, erus quaé facit.
CA. Oh. LO. Éiulatióne haut opus est: óculis † multa miraclitis.
In ré mala animo sí bono utare, ádiuuat.
CA. (*showing the chains on their wrists*) At nós pudet quia cúm catenis súmus. LO. At pígeat póstea
Nóstrum erum, [nunc] sí uos éximat uínculis
Aút solutós sinat quós argento émerit.

197. dŏmĭ fŭis | tis.

CA. Quid [ílle] a nobis métuit? scimus nós nostrum officiúm quod est.
LO. Át fugam fíngitis: séntio quam rém agitis.
CA. Fúgiamus nos? quó fugiamus? **LO.** Ín patriam.
CA. Apage, hau nós id deceat
Fúgitiuos imitári. **LO.** Immo edepol, si érit occasio, haút [id] dehortor.
CA. Vnum exoráre uos sínite nos. **LO.** Quídnam id est?
CA. (*pointing to the slaves*) Vt sine hisce árbitris átque uobís locum
Détis nobís loqui.
LO. Fíat. (*to the slaves*) apscédite hínc. (*the slaves re-enter the house*) nós concedámus huc. (*the overseers go aside.*)
Sét breuem orátionem íncipisse. **PH.** Hém mi istuc
Cértum erat: (*to Tyndarus*) cóncede huc. **LO.** (*to Tyndarus*) Ábi tu istim.
TY. (*to the overseers*) Obnóxii
Ámbo uobís sumus própter hanc rém, quom quae
Vólumus nos cópiae fácitis nos cónpotes.
PH. (*going with Tyndarus to the other side of the stage from the overseers*) Sécede huc núnc iam, si uidetúr, procul,
Ne árbitri dícta nostra árbitrarí queant
Neú permanét palam haec nóstra fallácia.
Nám doli nón doli súnt nisi astú colas,
Sét malum máxumum, si íd palam próuenit.
Nám si erus tú mihi's átque ego esse mé tuum
Séruom adsimuló, tamen uíso opust, caúto opust.
Vt sóbrie hoc sineque árbitris
Adcúrate agátur, docte ét diligénter.

Tanta íncepta rés est: hau sómniculóse hoc
Agúndumst. TY. Ero út me uolés esse. PH. Spéro.
TY. Nam tú nunc uidés pro tuó caro cápite
Carum ófferre [mé] meum capút uilitáti.
PH. Scio. TY. Át memento scíre, quando id quód uoles habébis.
Nám maxuma párs fere mórem hunc hominés habent:
Quód uolunt, dum ímpetrant
Síbi, boni súnt: set ubi iám penes sése habent,
Éx bonis péssumi et fraúdulentíssumi
Fíunt. nunc út mihi té uolo esse aútumo.

. . . .

. . . .

. . . .

Quód tibi suádeam, suádeam mĕo patri.
PH. Pól ego te, si aúdeam, mĕum patrem nóminem:
Nám secundúm patrem tú's pater próxumus.
TY. Aúdio. PH. Et proptérea saepiús ted ut memíneris moneo:
Nón ego erus, set tíbi conseruos súm. nunc opsecró te hoc unum:
Quóniam nobis di ínmortales ánimum ostenderúnt suum,
Ýt qui erum me tíbi fuisse atque ésse nunc conseruóm uelint:
Quom ántehac pro iure ímperitabam mĕo, nunc te oro pér precem,
Pér fortunam incértam et per mei te érga bonitatém patris
Pérque conseruítium, [mihi] quod hóstica euenít manu,
Né me secus honóre honestes, quám quom seruibás mihi,
Átque ut qui fuerís et qui nunc sís meminisse ut mémineris.

243. ésse.

TY. Scío quidem me té esse nunc et té esse me.
PH. Hem istuc sí potes
Mémoriter meminísse, est nobis spés in hac astútia.

HEGIO. PHILOCRATES. TYNDARVS.

(*Enter* Hegio *from his house.*)

HE. Iam égo reuortar íntro, si ex his quaé uolo exquisíuero.
(*looking about*) Vbi sunt isti, quós ante aedis iússi huc producí foras?
PH. (*coming forward and rattling his chains*) Édepol tibi ne in quaéstione essémus cautum intéllego:
Íta uinclis custódiisque círcummoenití sumus.
HE. Quí cauet ne décipiatur, uíx cauet, quom etiám cauet.
Étiam quom cauísse ratus est, saépe is cauitor cáptus est.
Án uero non iústa causast út uos seruem sédulo,
Quós tam grandi sím mercatus praésenti pecúnia?
PH. Néque pol tibi nos, quía nos seruas, aéquomst uitio uórtere,
Néque te nobis, si hínc abeamus, sí fuat occásio.
HE. Vt uos hic, itidem ílli aput uos méus seruatur fílius.
PH. Cáptust? **HE.** Ita. **PH.** Non ígitur soli nós ignaui fúimus.
HE. Sécede huc: nam súnt quae [ego] ex te sólo scitarí uolo,
Quárum rerum té falsilocum míhi esse nolo. **PH.** Nón ero,

260. fuāt. 262. fúimus.

Quód sciam: siquíd nescibo, id néscium tradám tibi. (*goes aside with Hegio.*)
TY. (*watching them and speaking to the audience*) Núnc senex est ín tonstrina: núnc iam cultrum áttinet.
Ne íd. quidem inuolúcri inicere uóluit, uestem ut ne ínquinet.
Sét utrum strictimne áttonsurum dícam esse an per péctinem
Néscio: uerúm si frugist, úsque admutilabít probe.
HE. Quíd tu? seruosne ésse an liber máuelis, memorá mihi.
PH. Próxumum quod sít bono quodque à malo longíssume,
Íd uolo: quamquám non multum fúit molesta séruitus
Néc mihi secus erát quam si essem fámiliaris fílius.
TY. (*aside*) Eúgepae: Thalém talento nón emam Milésium:
Nám [pol] ad sapiéntiam huius nímius nugatór fuit.
Vt facete orátionem ad séruitutem cóntulit.
HE. Quó de genere gnátust illi Phílocrates? PH. Polyplúsio,
Quód genus illist únum pollens átque honoratíssumum.
HE. Quíd ipsus hic? quo honórest illi? PH. Súmmo atque ab summís uiris.
HE. Tum ígitur ei quom in Áleis est grátia tanta, ut praédicas,
Quíd diuitiae, súntne opimae? PH. Vnde éxcoquat sebúm senex.
HE. Quíd pater? uiuítne? PH. Viuom, quom índe abimus, líquimus:
Núnc uiuatne nécne, id Orcum scíre oportet scílicet.
TY. (*aside*) Sálua res est: phílosophatur quóque iam, non mendáx modost.

HE. Quíd erat ei nomén? PH. Thensaurochrȳsonicochrȳsides.
HE. Vídelicet proptér diuitias índitum id nomén quasist?
PH. Ímmo edepol proptér auaritiam ipsíus atque audáciam.
[Nam illic quidem Theodoromedes fuit germano nomine.]
HE. Quíd tu ais? tenáxne pater est ĕius? PH. Immo edepol pértinax:
Quín etiam ut magis nóscas, genio sŭo sibi quando sácruficat,
Ád rem diuinám quibus opus est Sámiis uasis útitur,
Né ipse genius súbrupiat proinde áliis ut credát uide.
HE. Séquere hac me igitur. ĕadem ego ex hoc quaé uolo exquisíuero. (*approaches Tyndarus*)
Philocrates, hic fécit hominem frúgi ut facere opórtuit.
Nám ego ex hoc quo génere gnatus sís scio: hic fassúst mihi.
Haéc tu eadem si cónfiteri uís, tua [e] re féceris,
Quaé tamen scito scíre me ex hoc. TY. Fécit officium híc suum,
Quóm tibist conféssus uerum, quámquam uolui sédulo
Mĕam nobilitatem óccultare et génus et diuitiás meas,
Hégio nunc quándo patriam et líbertatem pérdidí,
Nón ego me istunc pótius quam te métuere aequom cénseo.
Vís hostilis cum ístoc fecit mĕas opes aequábilis.
Mémini quom dicto haút audebat: fácto nunc laedát licet.
Sét uiden fortúna humana fíngit artatque út lubet.
Mé qui liber fúeram seruom fécit, e summo ínfumum:
Qui ímperare insuéram, nunc altérius imperio ópsequor.
Ét quidem si prŏinde ut ipse fui ímperator fámiliae

297. tămĕn.

Hábeam dominum, nón uerear ne iniúste aut grauiter mi ímperet.
Hégio, hoc te mónitum, nisi forte ípse non uis, uólueram.
HE. Lóquere audacter. TY. Tam égo fui ante líber quam gnatús tuus.
Tám mihi quam illi líbertatem hostílis eripuít manus. 61
Tám ille aput nos séruit, quam ego núnc hic aput te séruio.
Ést profecto déus, qui quae nos gérimus auditque ét uidet.
Ís, uti tu me hic hábueris, proinde íllum illi curáuerit. 64
Béne merenti béne profuerit, mále merenti pár erit.
Quám tu filiúm tuum, tam me meus patér desíderat.
HE. Mémini ego istaec. sét faterin éadem quae hic fassúst mihi?
TY. Égo patri meo fateor ésse súmmas diuitiás domi
Méque summo génere gnatum. sét te optestor, Hégio,
Né tuum animum auáriorem fáxint diuitiaé meae,
Né, tametsi unicús sum, magis decére uideatúr patri, 71
Mé saturum seruíre aput te súmptu et uestitú tuo
Pótius quam illi, ubi mínume honestumst, méndicantem uíuere.
HE. [Ego uirtute deum et maiorum nostrum diues sum satis.] 74
Nón ego omninó lucrum omne esse útile homini exístumo.
Scío ego, multos iám lucrum homines lúculentos réddidit:
Ést etiam ubi profécto damnum praéstet facere quám lucrum.
Ódi ego aurum: múlta multis saépe suasit pérperam.
Núnc hoc animum aduórte, ut ea quae séntio paritér scias. 79
Fílius meus ílli aput uos séruit captus [in] Álide:

316. tuum.

Ĕum si reddis mĭhi, praeterea [tu] únum nummum né duis:
Ét te et hunc amíttam hinc. alio pácto abire nón potes.
TY. Óptumum atque aequíssumum oras óptumusque hominum és homo.
Sét is priuatam séruitutem séruit illi an púplicam?
HE. Príuatam medicí Menarchi. **TY**. (*aside*) Pól is quidem huius ést cluens:
(*to Hegio*) Tam hóc quidem tibi ín procliuist, quam ímber est, quandó pluit.
HE. Fác is homo ut redimátur. **TY**. Faciám. sét ted oro [hoc], Hégio,
HE. Quíd uis faciam? dum áb re nequid óres. **TY**. Auscultá, scies.
Égo me amitti, dónicum ille huc rédierit, non póstulo:
Vérum, te quaeso, aéstumatum (*pointing to Philocrates*) hunc mĭhi des, quám mittam ad patrem,
Vt is homo redimátur illi. **HE**. Immo álium potius mísero
Hínc, ubi erunt indútiae, illuc, tŭum qui conueniát patrem,
Quí tua quae iussís mandata ita út uelis [ei] pérferat.
TY. Át nihil est ignótum ad illum míttere: operam lúseris.
Húnc mitte, hic transáctum reddet ómne, si illuc uénerit.
Néc quemquam fidéliorem néque quoi plus credát potes
Míttere ad eum, néc qui magis sit séruos ex senténtia,
Néque adeo quoi tŭum concredat fílium hodie audácius.
Né uereare: mĕo periclo ego húius experiár fidem
Frétus ingenio ĕius, quod me esse scít erga se béneuolum.
HE. Míttam equidem istunc aéstumatum tŭa fide, si uís. **TY**. Volo:

333. ēs. (So always in Plautus.)

Quám citissumé potest, tam hoc cédere ad factúm uolo.
HE. Númquae causast quín, si ille huc non rédeat, uigintí minas
Míhi des pro illo? **TY.** Óptuma immo. **HE.** (*to the overseers*) Sóluite (*pointing to Philocrates*) istum núnc íam,
Átque utrumque. **TY.** Dí tibi omnes ómnia optata ófferant,
Quóm me tanto honóre honestas quómque ex uinclis éximis.
Hóc quidem hau moléstumst iam, quod cóllus collarí caret.
HE. Quód bonis benefít beneficium, grátia ea grauidást bonis.
Núnc tu illum si illó's missurus, doce, demonstra, praécipe,
Quae ád patrem uis núntiari. uín uocem huc ad té? **TY.** Voca.
HE. (*approaching Philocrates*) Quae rés bene uortat míhi meoque fílio
Vobísque: uolt te nóuos erus operám dare
Tuo uéteri domino, quód is uelit, fidéliter.
Nam ego aéstumatum huic dédi te uigintí minis:
Hic aútem te ait míttere hinc uelle ád patrem,
Meum ut ílli redimat fílium, mutátio
Intér me atque illum ut nóstris fiat fíliis.
PH. Vtróqueuorsum réctumst ingeniúm meum,
Ad te átque [ad] illum: pró rota me utí licet.
Vel ego húc uel illuc uórtar, quo imperábitis.
HE. Tu tíbi tuopte ingénio prodes plúrumum,
Quom séruitutem férs ita ut ferrí decet.
Sequere: (*goes with Philocrates towards Tyndarus*) én tibi hominem. **TY.** Hábeo gratiám tibi,

373. Hiatus, on change of speaker.

Quom cópiam istam mi ét potestatém facis,
Vt ego ád parentis húnc remittam núntium,
Qui mé quid rerum hic ágitem et quid fierí uelim,
Patrí meo ordine ómnem rem illuc pérferat.
Nunc íta conuenit ínter me atque hunc, Týndare,
Vt te aéstumatum in Álidem mittam ád patrem:
Si nón rebitas, huíc ut uigintí minas
Dem pró te. **PH.** Recte cónuenisse séntio.
Nam páter expectat aút me aut aliquem núntium,
Qui hinc ád se ueniat. **TY.** Érgo animum aduortás uolo,
Quae núntiare hinc té uolo in patriam ád patrem.
PH. Phílocrates, ut adhúc locorum féci, faciam sédulo,
Vt potissumúm quod in rem récte conducát tuam
Íd petessam id pérsequarque córde atque animo et uíribus.
TY. Fácis ita ut te fácere oportet: núnc animum aduortás uolo.
Ómnium primúm salutem dícito matri ét patri
Ét cognatis ét siquem alium béneuolentem uíderis:
Me híc ualere et séruitutem séruire huic homini óptumo,
Quí me honore honéstiorem sémper fecit ét facit.
PH. Ístuc ne praecípias, facile mémoria meminí tamen.
TY. Nam équidem nisi quod cústodem habeo líberum me esse árbitror.
Dícito patrí, quo pacto míhi [nunc] cum hoc conuénerit
De húius filió. **PH.** Quae memini, móra merast monérier.
TY. Vt eum redimat ét remittat nóstrum huc amborúm uicem.
PH. Méminero. **HE.** At quam prímum poterit: ín rem utriquest máxume.
PH. Nón tuum tu mágis uidere quam ílle suum gnatúm cupit.

HE. Méus mihi, suus quoíquest carus. PH. (*turning to go*) Númquid aliut uís patri
Núntiari? TY. (*detaining him*) [Me hic ualere et tute audacter dicito,
Tyndare, inter] Nós fuisse ingénio hau discordábili,
Néque te conmeruísse culpam néque me aduorsatúm tibi,
Béneque ero gessísse morem in tántis aerumnís tamen, 44
Néque med umquam déseruisse té neque factis néque fide
Rébus in dubiís, egenis. haéc pater quandó sciet,
Týndare, ut fuerís animatus érga suum gnatum átque se,
Númquam erit tam auárus, quin manu te emíttat gratiís.
Ét mea opera, si hínc rebito, fáciam ut faciat fácilius:
Nám tua opera et cómitate et uírtute et sapiéntia
Fécisti ut redíre liceat ád parentis dénuo, 51
Quóm aput hunc conféssus es et génus et diuitiás meas:
Quó pacto emisísti e uinclis túum erum tua sapiéntia.
PH. Féci ego ita ut conmémoras, et te méminisse id gratúmst mihi. 54
Mérito [tuo] tibi ea éuenerunt á me. nam nunc, Phílocrates,
Sí ego item memorém quae me erga múlta fecistí bene,
Nóx diem adimat: nám quasi seruos méus sis, nihilo sétius
Ópsequiosus míhi fuisti sémper. HE. (*aside*) Di uostrám fidem,
Hóminum ingenium líberale. ut lácrumas excutiúnt mihi.
Vídeas corde amáre inter se: quántis [hic modo] laúdibus
Súum erum seruos cónlaudauit. TY. Pól istic me haut centénsumam 61
Pártem laudat, quam ípse meritust út laudetur laúdibus.

HE. Érgo quom optumé fecisti, núnc adest occásio
Bénefacta cumuláre, ut erga hunc rém geras fidéliter.
PH. Mágis non factum póssum uelle quam ópera experiar pérsequi:
Íd uti scias, Iouém supremum téstem do [tibi], Hegio,
Me ínfidelem nón futurum Phílocrati. HE. Probus és homo.
PH. Néc me secus umquam ĕi facturum quícquam quam memét mihi.
TY. Ístaec dicta te éxpedire et óperis et factís uolo,
Ét quom minus dixí quam uolui dé te, animum aduortás uolo
Átque horunc uerbórum causa cáue tu mi iratús fuas.
Sét, te quaeso, cógitato hinc mĕa fide mittí domum
Te aéstumatum et méam esse uitam hic pró te positam pígneri,
Né tu me ignorés, quom extemplo meo é conspectu apscésseris,
[Quom me seruom in seruitute pro te hic reliqueris]
Túque te pro líbero esse dúcas, pignus déseras,
Néque des operam pró me ut huius réducem facias fílium.
Scíto te hinc minís uiginti aéstumatum míttier.
Fác fidele sís fidelis, cáue fidem fluxám geras.
Nám pater, scio, fáciet quae illum fácere oportet ómnia.
Sérua tibi in perpétuom amicum me átque hunc inuentum ínueni.
(*taking Philocrates' hand in his*) Haéc per dexterám tuam te déxtera retinéns manu
Ópsecro, infidélior mi né fuas quam ego súm tibi.
Hóc age [sis]: tu míhi nunc erus es, tú patronus, tú pater:
Tíbi conmendo spés opesque mĕas. PH. Mandauistí satis.

438. Hiatus, at end of first half of trochaic tetrameter.

Sátin habes, mandáta quae sunt fácta si referó? TY. Satis.
PH. Ét tua (*nodding at Hegio*) et tua (*nodding at Tyndarus*) húc ornatus réueniam ex senténtia.
Númquid alíut? TY. Vt quam primum póssis redeas. PH. Rés monet.
HE. Iám [tu] sequere mé, uiaticum út dem a trapezitá tibi:
Ĕadem opera a praetóre sumam sýngraphum. TY. Quem sýngraphum?
HE. Quem híc ferat secum ád legionem, hinc íre huic ut liceát domum.
(*to Tyndarus*) Tu íntro abi. TY. Bene ámbulato. (*Tyndarus goes in.*) PH. Béne uale. HE. Edepol rém meam
Cónstabiliui, quom íllos emi dé praeda a quaestóribus.
Éxpediui ex séruitute fílium, si dís placet.
Át etiam dubitáui hos homines émerem an non emerém diu.
(*calling to those inside*) Séruate istum súltis intus, sérui, ne quoquám pedem
Écferat sine cústodela. [iám] ego apparebó domi,
Ád fratrem modo [ád] captiuos álios inuisó meos.
Ĕadem percontábor, ecqui hunc ádulescentem nóuerit.
Séquere tu: te ut ámittam, ei rei prímum praeuortí uolo.

(*Exeunt Hegio and Philocrates by the right-hand side of the stage.*)

ACTVS III.

ERGASILVS.

(*Enter* Ergasilus *from the right, returning from the market-place.*)

Míser homost, qui ipsús sibi quod edit quaérit et id aegre ínuenit.
Sét illest miseriór, qui et aegre quaérit et nihil ínuenit.
Ílle miserrumus ést, qui, quom esse cúpiit, quod edit nón habet.
Nam hércle ego huic dié, si liceat, óculos ecfodiám lubens:
Íta malignitáte onerauit ómnis mortalís mihi.
Néque ieiuniósiorem néc magis ecfertúm fame
Vídi nec quoi mínus procedat quídquid facere occéperit:
Ita uenter guttúrque resident ésurialis férias.
Ílicet parasíticae arti máxumam in malám crucem:
Íta iuuentus iám ridiculos ínopes ab se ségregat.
Níl morantur iám Lacones ími supsellí uiros,
Plágipatidas, quíbus sunt uerba síne penu et pecúnia.
Éos requirunt, quí, lubenter quom éderint, reddánt domi.
Ípsi opsonant, quaé parasitorum ánte erat prouíncia.
Ípsi de foró tam aperto cápite ad lenonés eunt,
Quam ín tribu sontís aperto cápite condemnánt—reos,
Néque ridiculos iám terunci fáciunt. sese omnés amant.
Nám uti dudum hinc ábii, accessi ad ádulescentis ín foro:
'Sáluete' inquam: 'quo ímus una ad prándium?' atque illí tacent.

'Quís ait "hoc" aut quís profitetur?' ínquam: quasi mutí silent,
Néque me rident. 'úbi cenamus [hódie]?' inquam atque illi ábnuont.
Díco unum ridículum dictum dé dictis melióribus,
Quíbus solebam ménstrualis épulas ante apíscier:
Némo ridet. scíui extemplo rém de conpectó geri.
Né canem quidem ínritatam uóluit quisquam imitárier,
Sáltem, si non árriderent, déntis ut restríngerent.
Ábeo ab illis, póstquam uideo mé sic ludificárier.
Pérgo ad alios, uénio ad alios, dĕinde ad alios: úna rest.
Ómnes de conpécto rem agunt, quási in Velabro oleárii.
[Nunc redeo inde, quoniam me ibi uideo ludificarier.]
Ítem alii parasíti frustra obámbulabant ín foro.
Núnc barbarica lége certumst iús meum omne pérsequi.
Cónsilium qui iniére, quo nos uíctu et uita próhibeant,
Ís diem dicam, ínrogabo múltam, ut mihi cenás decem
Meo árbitratu dént, quom cara annóna sit. sic égero.
Núnc ibo ad portum hínc. est illi mi úna spes cenática
Si éa decolabít, redibo huc ád senem ad cenam ásperam.
(*exit Ergasilus by the left.*)

HEGIO. (ARISTOPHONTES.)

(*Enter* Hegio *from the right with Aristophontes, an Elean captive and friend of Philocrates.* vv. 498–509 *are sung or chanted, as* vv. 195 *sqq. supr.*)

Quid ést suauiús quam
Bene rém gerere bŏno puplicó, sicut féci

Ego herí, quom emi hosce hómines. ubi quísque
uident [me hódie],
Eúnt obuiám gratulánturque eám rem.
Ita [núnc] me miserúm restitándo, retinéndo
Lassúm reddidérunt:
Vix éx gratulándo misér iam eminébam.
Tandem ábii ad praetorem. íbi uix requieuí, rogo
Mihi sýngraphum: datur: ílico
Dedi Týndaro: ille abiít domum:
Inde ílico praeuórtor
Domúm, postquam id áctumst.
Eo prótinus ad fratrém, mei ubi álii sunt captíui:
Rogó Philocratem ex Álide ecquis hóminum norit: (*pointing to Aristophontes*) [átque] hic
Exclámat, esse eum síbi sodalem: díco eum esse apút
me.
Hic éxtemplo orat ópsecratque, eum síbi uidere ut líceat.
Iussi ílico hunc exóluier. inde ábii. (*to Aristophontes*)
nunc tu séquere,
Vt quód me orauisti ímpetres, eum hóminem uti conuénias.

(*Enter* TYNDARUS *from the house. He starts back on seeing Hegio and Aristophontes, and avoids their observation.*)

TYNDARVS (*aside*).

Nunc íllut est, quom mé fuisse quam ésse nimio máuelim
Nunc spés opes auxíliaque a me ségregant spernúntque se.
[Hic íllest dies quom núlla uitae méae salus sperábilist:

Neque aúxilium mist néque adeo spes, quaé mi hunc aspellát metum: 519
Nec súbdolis mendáciis mihi úsquam mantellúmst meis.] 5
Nec súcophantiís nec fucis úllum mantellum óbuiamst.
Neque déprecatió perfidiis mĕis nec malefactís fugast.
[Nec cónfidentiae úsquam hospitiumst néc deuorticulúm dolis.]
Opérta quae fuére aperta súnt, patent praestígiae. 9
Omnís palamst res: néque de hac re negótiumst, 525
Quín male occidam óppetamque péstem eri uicém malam.
Pérdidit me Arístophontes híc, qui intro aduenít modo:
Ís me nouit, ís sodalis Phĭlocrati et cognátus est.
Néque Salus seruáre, si uolt, mé potest: nec cópiast 14
[Me éxpediundi], nísi si astutiam áliquam corde máchinor.
Quám, malum? quid máchiner, quid cónminiscar, haéreo:
[Nísi] nugas inéptiasque iam íncipisso máxumas. 532

HEGIO. ARISTOPHONTES. TYNDARVS. LORARII.

HE. Quo illúm nunc hominem próripuisse fŏras se dicam ex aédibus?
TY. (*aside*) Enimuéro nunc ego óccidi: eúnt ad te hostes, Týndare.
Quid fábulabor? quíd negabo? aut quíd fatebor? [nám] mihi 535
Res ómnis in incertó sitast: quid rébus confidám meis?
Vtinám te di prius pérderent, quam périisti e patriá tua, 5
Arístophontes, qui éx parata re ínparatam omném facis.

Occísast haec res, nísi reperio atrócem mi aliquam astútiam.
HE. (*recognising Tyndarus. To Aristophontes*) Sequere: én tibi hominem, adi átque adloquere. (*Aristophontes goes forward.*) **TY.** (*aside*) Quís homost me hominum míserior? (*pretends not to recognise him*).
AR. Quíd istuc est, quod mĕos te dicam fúgitare oculos, Týndare,
Próque ignoto me áspernari, quási me numquam nóueris?
Équidem tam sum séruos quam tu, etsi égo domi libér fui,
Tu úsque a puero séruitutem séruiuisti in Álide.
HE. Édepol minume míror, si te fúgitat aut oculós tuos
Aút si te odit, qui ístum appelles Týndarum pro Phílocrate.
TY. (*dragging Hegio away*) Hégio, hic homó rabiosus hábitus est in Álide:
Né tu quod istic fábuletur aúris inmittás tuas.
Nám istic hastis ínsectatus ést domi matrem ét patrem,
Ét illic isti quí sputatur mórbus interdúm uenit.
Prŏin tu ab istoc prócul apscedas. **HE.** (*to the overseers*) Vltro istum a me. **AR.** Ain, uérbero,
Mé rabiosum atque ínsectatum esse hástis meum memorás patrem?
Ét eum mihi esse mórbum, ut qui med ópus sit insputárier?
HE. Né uerere, múltos iste mórbus homines mácerat,
Quíbus insputarí saluti fúit atque is prófuit.
AR. Quíd, tu autem etiam huic crédis? **HE.** Quid ego crédam huic? **AR.** Insanum ésse me.
TY. (*taking Hegio apart*) Víden tu hunc, quam inimíco uoltu intúitur? concedi óptumumst,

Hégio: fit quód ego dixi: glíscit rabies: cáue tibi.
HE. Crédidi esse insánum extemplo, ubi te áppellauit Týndarum.
TY. Quín suum ipse intérdum ignorat nómen neque scit quí siet.
HE. Át etiam te sŭum sodalem esse ăibat. **TY.** Hau uidí magis:
Ét quidem Alcmaeus átque Orestes ét Lycurgus póstea
Vna opera mihi súnt sodales qua íste. **AR.** At etiam, fúrcifer,
Mále loqui mi audés? non ego te nóui? **HE.** Pol planum íd quidemst:
[Non nouisse, qui istum appelles Tyndarum pro Philocrate.]
Quém uides, eum ignóras: illum nóminas, quem nón uides.
AR. Ímmo iste eum sese ăit qui non est ésse et qui uerόst negat.
TY. Tu ĕnim repertu's, Phílocratem qui súperes ueriuérbio.
AR. Pól, ego ut rem uideó, tu inuentu's, uéra uanitúdine
Quí conuincas. sét quaeso hercle agedum áspice ad me. **TY.** En. **AR.** Díc modo,
Tén negas Tyndárum esse? **TY.** Nego ego. **AR.** Tún te Philocratem ésse ais?
TY. Égo [uero] inquam. **AR.** Túne huic credis? **HE.** Plús quidem quam tibi aút mihi:
Nam ílle quidem, quem tú esse hunc memoras, hódie hinc abiit Álidem
Ád patrem huius. **AR.** Quém patrem, qui séruos est? **TY.** Et tú quidem
Séruos es, libér fuisti: et égo me confidó fore,

Si húius huc recónciliasso in líbertatem fílium.
AR. Quíd ais, furcifér? tun natum té esse memoras líberum?
TY. Nón equidem me Líberum, set Phílocratem esse aió.. AR. Quid est?
Vt scelestus, Hégio, nunc íste [te] ludós facit.
Nám is est seruos ípse neque praetér se umquam ei seruós fuit.
TY. Quía tute ipse egés in patria néc tibi qui uiuás domist,
Ómnis inueníri similis tŭi uis: non mirúm facis:
Ést miserorum, ut máleuolentes sínt atque inuideánt bonis.
AR. Hégio, uide sís nequid tu huic témere insistas crédere:
Átque ut perspició, profecto iám aliquid pugnaé dedit:
Fílium tuum quód redimere se ait, id ne utiquam míhi placet.
TY. Scío te id nolle fíeri: ecficiam támen ego id, si di ádiuuant.
Íllum restituam huíc, hic autem in Álidem me mĕo patri:
Própterea ad patrem hínc amisi Týndarum. AR. Quin túte is es:
Néque praeter te in Álide ullus séruos istoc nóminest.
TY. Pérgin seruom me éxprobrare esse, íd quod ui hostili óptigit?
AR. Énim iam nequeo cóntineri. TY. Heus, aúdin quid ait? quín fugis?
Iám illic hic nos ínsectabit lápidibus, nisi illúnc iubes
Cónprehendi. AR. Crúcior. TY. Ardent óculi: fune opus, Hégio, 'st:
Víden tu illi maculári corpus tótum maculis lúridis?
Atra bilis ágitat hominem. AR. At pól te, si hic sapiát senex,

Píx atra agitet ăput carnuficem tŭoque capiti inlúceat.
TY. Iám deliraménta loquitur, láruae stimulánt uirum.
HE. Quíd, si [ego] hunc [nunc] cónprehendi iússerim? TY. Sapiás magis.
AR. Crúcior lapidem nón habere mé, ut illi mastígiae
Cérebrum excutiam, quí me insanum uérbis concinnát suis.
TY. Aúdin lapidem quaéritare? AR. Sólus te solúm uolo,
Hégio. HE. Istinc lóquere, siquid uís, procul: tamen aúdiam.
TY. Námque edepol si adbítes propius, ós denasabít tibi
Mórdicus. AR. Neque pól me insanum, Hégio, esse créduis.
Néque fuisse umquám neque esse mórbum, quem istic aútumat.
Vérum siquid métuis a me, iúbe me uincirí: uolo,
Dúm istic itidem uínciatur. TY. Ímmo enimuero, Hégio;
Ístic qui uolt uínciatur. AR. Táce modo: ego te, Phílocrates
Fálse, faciam, ut uérus hodie réperiare Týndarus.
(*Tyndarus makes signs to him behind Hegio's back.*)
Quíd mi abnutas? TY. Tíbi ego abnuto? . . . . . .
. . . . quíd agat, si apsis lóngius?
HE. Quíd ais? quid, si adeam húnc insanum? TY. Núgas: ludificábitur,
Gárriet quoi néque pes umquam néque caput conpáreat.
Órnamenta apsúnt: Aiacem, hunc quóm uides, ipsúm uides.
HE. Níhili facio, támen adibo (*goes to Aristophontes*). TY. (*aside*) Núnc ego omnino óccidi,

598. lāruāē (3 syllables).

Núnc ego inter sacrúm saxumque stó nec quid faciám scio.
HE. Dó tibi operam, Arístophontes, síquid est quod mé uelis.
AR. Éx me audibis uéra quae nunc fálsa opinare, Hégio.
Sét primum hoc med éxpurgare tíbi uolo, me insániam
Néque tenere néque mi esse ullum mórbum nisi quod séruio.
Át ita me rex dĕorum atque hominum fáxit patriae cónpotem,
Vt istic Phiiocratés non magis est quam aút ego aut tu. HE. Eho, díc mihi,
Quís illic igitur ést? AR. Quem dudum díxi a principió tibi.
Hóc si secus repéries, nullam caúsam dico quín mihi
Ét parentum et líbertatis ăput te deliquió siet.
HE. (*turning to Tyndarus*) Quíd tu ais? TY. Me túum esse seruom et té meum erum. HE. Haut istúc rogo.
Fŭistin liber? TY. Fúi. AR. Enimuero nón fuit, nugás agit.
TY. Qui íd tam audacter dícere audes? AR. Púerum te uidí puer.
TY. Át ego te maiórem uideo máior: en rusúm tibi.
Mĕam rem non curés, si recte fácias: num ego curó tuam?
HE. Fúitne huic patér Thensaurochrýsonicochrýsides?
AR. Nón fuit: neque ego ístuc nomen úmquam audiui ante húnc diem.
Phílocrati Theodóromedes fŭit pater. TY. (*aside*) Pereó probe.
Quín quiescis? [í] dierectum, cór meum, ac suspénde te:

Tú supsultas, égo miser uix ásto prae formídine.
HE. Sátin istuc mihi éxquisitumst fúisse hunc seruom in Álide
Néque esse hunc Philocratém? AR. Tam satis quam númquam hoc inueniés secus.
Sét ubi is nunc est? HE. Vbi ego minume atque ípsus se uolt máxume.
Tum ígitur ego derúncinatus, dĕartuatus súm miser
Húius scelesti téchinis, quí me ut lúbitumst ductauít dolis.
Sét uide sis. AR. Quin éxploratum díco et prouisum hóc tibi.
HE. Cérton? AR. Quin nihil, ínquam, inuenies mágis hoc certo cértius:
Phílocrates iam inde úsque amicus fúit mihi a pueró puer.
HE. Sét qua faciest túus sodalis Phílocrates? AR. Dicám tibi:
Mácilento ore, náso acuto, córpore albo, oculís nigris,
Súbrufust, aliquántum crispus, cíncinnatus. HE. Cónuenit.
TY. (*aside*) Vt quidem hercle in médium ego hodie péssume procésserim:
Vaé illis uirgis míseris, quae hodie in térgo morientúr meo.
HE. Vérba mihi data ésse uideo. TY. (*aside*) Quíd cessatis, cónpedes,
Cúrrere ad me, méaque amplecti crúra, ut uos custódiam?
HE. Sátin illi me hodié scelesti cápti ceperúnt dolo?
Íllic seruom se ádsimulabat, híc sese autem líberum.
Núculeum amisí, retinui pígneri putámina.
Íta mi stolido súsum uorsum os súbleuere offúciis.
Híc quidem me numquam ínridebit. (*to the overseers*) Cólaphe, Cordalió, Corax,
Íte istinc, ecférte lora. LO. Núm lignatum míttimur?

HE. Inícite manicas [áctutum] huic mastígiae. (*the overseers proceed to bind Tyndarus.*)
TY. Quid hoc ést negoti? quíd ego deliquí? HE. Rogas?
Satór sartorque scélerum et messor máxume.
TY. Non óccatorem prius audebas dícere?
Nam sémper occant príus quam sariunt rústici.
HE. Atát, ut confidénter mihi contra ástitit.
TY. Decet ínnocentem séruom [hominem] atque innóxium
Confídentem esse, suum áput erum potíssumum.
HE. Astríngite isti súltis uehementér manus.
TY. Tuús sum, tu has quidem [míhi] uel praecidí iube.
Set quíd negotist quam ób rem suscensés mihi?
HE. Quia mé meamque rém, quod in te unó fuit,
Tuis scelestis fálsidicis falláciis
Deláceranisti dĕartuauistíque opes,
Confécisti omnis rés ac rationés meas.
Ita mi éxemisti Phílocratem falláciis.
Illum ésse seruom crédidi, te líberum:
Ita uósmet aiebátis itaque nómina
Intér uos permutástis. TY. (*boldly*) Fateor ómnia
Facta ésse ita ut tu dícis et falláciis
Abísse eum aps te méa opera atque astútia:
An, ópsecro hercle te, íd nunc suscensés mihi?
HE. At cúm cruciatu máxumo id factúmst tuo.
TY. Dum ne ób malefacta, péream: parui [id] aéstumo
Si ego híc peribo, ast ílle, ut dixit, nón redit:
At erít mi hoc factum mórtuo memorábile,
[Me] méum erum captum ex séruitute atque hóstibus
Reducém fecisse líberum in patriam ád patrem,

Meúmque potiús mé caput periculo
[Hic] praeoptauisse quam is periret pónere.
HE. Facito érgo ut Acherónti clueas glória.
TY. Qui pér uirtutem périit, at non [is] ínterit.
HE. Quando égo te exemplis péssumis cruciáuero
Atque ób sutelas túas te morti mísero,
Vel te ínterisse uél perisse praédicent,
Dum péreas, nihil intérduo aiant uíuere.
TY. Pol si ístuc faxis, haú sine poena féceris,
Si ille húc rebitet, sícut confído ádfore.
AR. (*who has shown the greatest surprise during this conversation*) (*aside*) Pro di ínmortales: núnc ego teneo, núnc scio
Quid hóc negotist. méus sodalis Phílocrates
In líbertatest ăput patrem in patriá. benest:
Nec quísquamst mi [alius], aeque mélius quoí uelim.
Set hóc mihi aegrest, me huíc dedisse operám malam,
Qui núnc propter me méaque uerba uínctus est.
HE. Votuín te quicquam mi hódie falsum próloqui?
TY. Votuísti. HE. Quor es aúsus mentirí mihi?
TY. Quia uéra obessent ílli, quoi operám dabam:
Nunc fálsa prosunt. HE. Át tibi oberunt. TY. Óptumest:
At erúm seruaui, quém seruatum gaúdeo,
Quoi mé custodem addíderat erus maiór meus.
Set málene id factum [tu] árbitrare? HE. Péssume.
TY. At ego áio recte, qui áps te sorsum séntio:
Nam cógitato, síquis hoc gnató tuo
Tuus séruos faxet, quálem haberes grátiam?
Emítteresne nécne eum seruóm manu?
Essétne aput te is séruos acceptíssumus?
Respónde. HE. Opinor. TY. Quór ergo iratús mihi's?
HE. Quia illí fuisti [tú] quam mihi fidélior.

TY. Quid? tu úna nocte póstulauisti ét die
Recéns captum hominem, núperum et nouícium,
Te pérdocere, ut mélius consulerém tibi
Quam illí quicum una [a] púero aetatem exégeram?
HE. Ergo áb eo petito grátiam istam. dúcite
Vbi pónderosas, crássas capiat cónpedis:
Inde íbis porro in látomias lapidárias.
Ibi quom álii octonos lápides ecfodiúnt, nisi
Cotídiano sésquiopus conféceris,
Sescéntoplago nómen indetúr tibi.
AR. (*coming forward*) Per dĕos atque homines égo te optestor, Hégio,
Ne tu ístunc hominem pérduis. **HE.** Curábitur:
Nam nóctu neruo uínctus custodíbitur,
Intérdius sub térra lapides éximet.
Diu ego húnc cruciabo, nón uno apsoluám die.
AR. Certúmnest tibi istuc? **HE.** Nón moriri cértiust.
Abdúcite istum actútum ad Hippolytúm fabrum,
Iubéte huic crassas cónpedis inpíngier.
Inde éxtra portam ad mĕum libertum Córdalum
In lápicidinas fácite deductús siet:
Atque húnc me uelle dícite ita curárier,
Nequí deterius huíc sit quam quoi péssumest.
TY. Quor égo te inuito mé esse saluom póstulem?
Perículum uitae mĕae tuo stat perículo.
Post mórtem in morte níhil est quod metuám mali.
Etsí peruiuo usque ád summam aetatém, tamen
Breue spátiumst perferúndi quae minitás míhi.
Vale átque salue, etsi áliter ut dicám meres.
Tu, Arístophontes, dé me ut meruisti íta uale:
Nam míhi propter te hoc óptigit. **HE.** (*to the overseers*) Abdúcite.

TY. (*as the overseers are removing him*) At únum hoc quaeso, si húc rebitet Phílocrates,
Vt mi éius facias cónueniundi cópiam.
HE. Perístis, nisi iam hunc é conspectu abdúcitis. (*the overseers drag Tyndarus off the stage.*)
TY. Vis haéc quidem herclest, ét trahi et trudi semul. (*exit Tyndarus.*)
HE. Illést abductus récta in phylacam, ut dígnus est.
Ego illís captiuis áliis documentúm dabo,
Ne tále quisquam fácinus incipere aúdeat.
Quod ápsque hoc esset, quí mihi hoc fecít palam,
Vsque óffrenatum sŭis me ductarént dolis.
Nunc cértumst nulli pósthac quicquam crédere.
Satís sum semel decéptus: speraui miser
Ex séruitute me éxemisse fílium.
Ea spés elapsast. pérdidi unum fílium,
Puerúm quadrimum quém mihi seruos súrpuit,
Neque eúm seruom umquam répperi neque fílium
Maiór potitus hóstiumst. quod hoc ést scelus:
Quasi in órbitatem líberos prodúxerim.
(*to Aristophontes*) Sequere hác: redducam te úbi fuisti.
néminis
Miseréri certumst, quía mei miseret néminem.
AR. Exaúspicaui ex uínclis: nunc intéllego
Redaúspicandum esse ín catenas dénuo. (*Hegio and Aristophontes go into the house.*)

ACTVS IV.

(*Enter* Ergasilus *from the left in great excitement.*)

ERGASILVS.

Iúppiter supréme, seruas mé measque augés opes:
Máxumas opímitates ópiparasque offérs mihi:
Laudém, lucrum, ludúm, iocum, festíuitatem, férias,
Pompám, penum, potátiones, sáturitatem, gaúdium.
[Saluós sum] nec quoiquam hómini supplicáre nunc certúmst mihi:
Nam uél prodesse amíco possum uél inimicum pérdere.
Ita híc me amoenitáte amoena amoénus onerauít dies:
[Ita] síne sacris heréditatem sum áptus ecfertíssumam.
Nunc ád senem cursúm capessam hunc Hégionem, quoí boni
Tantum ádfero, quantum ípsus a dis óptat, atque etiam ámplius.
Nunc cérta res est, ĕodem pacto ut cómici seruí solent,
Coníciam in collum pállium, primo éx me [ille] hanc ut rem aúdiat:
Speróque me ob hunc núntium [esse] aetérnum adepturúm cibum.

(*throws the loose end of his robe over his shoulder to prepare for running.*)

HEGIO. ERGASILVS.

HE. (*coming out of the house, speaking to himself, without seeing the other*) Quanto ín pectore hánc rem meó magis uolúto,
Tantó mi aegritúdo auctiór est in ánimo,
Ad íllum modúm sublitum ós esse mi hódie:
Neque íd perspicere quíui.
Quod quóm scibitúr, [tum] per úrbem inridébor.
Quom extémplo ad forum áduenero, ómnes loquéntur:
'Hic íllest senéx doctus, quoí uerba dáta sunt.'
(*recognising Ergasilus*) Set Érgasilus éstne hic, procúl quem [ire] uídeo?
Conlécto quidémst pallió: quidnam actúrust?
ER. (*to himself, without seeing Hegio*) Moue áps te morám [nunc], Ergásile, atque age hánc rem.
Mínor interminórque, nequis mi [hódie] opstiterit óbuiam,
Nísi qui satis diú uixisse sése homo arbitrábitur:
Nám qui opstiterit óre sistet. HE. (*aside*) Híc homo pugílatum íncipit.
ER. Fácere certumst. prŏinde ita omnes ítinera insistánt sua,
Néquis in hac plateá negoti cónferat quicquám sui:
Nám meus est ballísta pugnus, cúbitus catapultást mihi,
Húmerus aries: túm genu ut quemque ícero, ad terrám dabo.
Déntilegos omnís mortalis fáciam, quemque offéndero.
HE. (*aside*) Quaé illaec est minátio? nam néqueo mirarí satis.
ER. Fáciam ut huius dié locique mĕique semper méminerit:

Quí mi in cursu opstíterit, faxo uítae is opstiterít suae.
HE. (*aside*) Quíd hic homo tantum íncipissit fácere cum tantís minis?
ER. Príus edico, néquis propter cúlpam capiatúr suam:
Cóntinete uós domi, prohibéte a uobis uím meam.
HE. (*aside*) Míra edepol sunt ni híc in uentrem súmpsit confidéntiam.
Vaé misero illi, quŏius cibo iste fáctust imperiósior.
ER. Túm pistores scrófipasci, quí alunt furfurí sues,
Quárum odore praéterire némo pistrinúm potest:
Ĕorum si quoiúsquam scrofam in púplico conspéxero,
Éx ipsis dominís meis pugnis éxculcabo fúrfures.
HE. (*aside*) Básilicas edíctiones átque imperiosás habet.
Sátur homost, habét profecto in uéntre confidéntiam.
ER. Túm piscatorés, qui praehibent pópulo piscis foétidos,
Qui áduehuntur quádrupedanti crúcianti canthério,
Quórum odos subbásilicanos ómnis abigit ín forum:
Ĕis ego ora uérberabo súrpiculis piscáriis,
V́t sciant, aliéno naso quam éxhibeant moléstiam.
Túm lanii autem, quí concinnant líberis orbás ouis,
Quí locant caedúndos agnos ét dupla agninám danunt,
Quí petroni nómen indunt uérueci sectário:
Éum ego si in uiá petronem púplica conspéxero,
Ét petronem et dóminum reddam mórtalis misérrumos.
HE. (*aside*) Eúgepae: edíctiones aédilicias híc quidem habet:
Mírumque adeost ni húnc Aetoli síbi fecere agoránomum.
ER. Nón ego nunc parasítus sum, set régum rex regálior:
Tántus uentri cónmeatus méo adest in portú cibus.
Sét ego cesso hunc Hégionem oneráre laetitiá senem?

823. Hiatus after interjection *Eugepae*.

Quí homine [hominum] adaéque nemo uíuit fortunátior.
HE. (*aside*) Quaé illaec est laetítia, quam illic laétus largitúr mihi?
ER. (*goes to Hegio's door and knocks*) [Púltabo aedis:] heús, ubi estis? écquis hoc aperit óstium?
HE. (*aside*) Híc homo récipit se ad me ad cenam. ER. Áperite hasce ambás foris
Príus quam pultando ássulatim fóribus exitium ádfero.
HE. (*aside*) Pérlubet hunc cónloqui hominem: (*going forward*) Ergásile. ER. (*without turning round*) Qui Ergasilúm uocat?
HE. Réspice [me]. ER. Fortúna tibi quod néc faciet nec [núnc] facit,
Hóc me iubes. set quíst? HE. Respicedum ad me: Hégio sum. ER. (*turns round and sees Hegio*) Óh mihi:
Quántumst hominum [tu] óptume optumórum, in tempore áduenis.
HE. Néscio quem ad pórtum nanctu's, úbi cenes: eo † fastidis.
ER. Cédo manum. HE. Manúm? ER. Manum, inquam, cédo tuam actutúm. HE. (*giving his hand*) Tene.
ER. (*shaking Hegio's hand*) Gaúde. HE. Quid ego gaúdeam? ER. Quia ego ímpero. (*shaking it again*) age gaudé modo.
HE. Pól maerores mi ánteuortunt gaúdiis. ER. . . . .
Iám ego ex corpore éxigam omnis máculas maerorúm tibi:
(*shaking it again*) Gaúde audacter. HE. Gaúdeo, etsi níl scio quod gaudeam.

831. Hiatus after *cenam*.

ER. Béne facis: iubé . . HE. Quid iubeam? ER. Ígnem ingentem fieri.
HE. Ígnem ingentem? ER. Íta díco, ut sit mágnus. HE. Quid? me, uólturi,
Tŭan causa aedis íncensurum cénses? ER. Noli iráscier.
Iúben an non iubés astitui aúlas, patinas élui,
Láridum atque epulás foueri fóculis in feruéntibus,
Álium piscis praéstinatum abíre? HE. (*to the audience*) Hic uigilans sómniat.
ER. Álium porcinam átque agninam et púllos gallináceos?
HE. Scís bene esse, sí sit unde. ER. Múraenam atque ophthálmiam,
Hóraeum, scombrum ét trugonum et cétum et mollem cáseum?
HE. Nóminandi istórum tibi erit mágis quam edundi cópia
Híc aput me, Ergásile. ER. Mean me caúsa hoc censes dícere?
HE. Néc nihil hodie néc multo plus tu híc edes, ne frústra sis:
Prŏin tu tui cotídiani uícti uentrem ad me ádferas.
ER. Quín ita faciam ut túte cupias fácere sumptum, etsi égo uotem.
HE. Égone? ER. Tu ne. HE. Túm tu mi igitur érus es. ER. Immo béneuolens.
Vín te faciam fórtunatum? HE. Málim quam miserúm quidem.
ER. Cédo manum. HE. En manúm. ER. Di te omnes ádiuuant. HE. Nil séntio.
ER. Nón enim es in sénticeto, eó non sentis. sét iube
Vása tibi pura ádparari ád rem diuínám cito

843. fieri. 854. frustrā.
861. Hiatus, at end of first half of trochaic tetrameter.

Átque agnum [huc] adférri propere pínguem. HE. Quor? ER. Vt sácrufices.
HE. Quoí deum? ER. Mihi [quidem] hércle: nam ego nunc tíbi sum summus Iúppiter:
Ídem ego sum Salús, Fortuna, Lúx, Laetitia, Gaúdium.
Prŏinde tu deum hunc sáturitate fácias tranquillúm tibi.
HE. Éssurire míhi uidere. ER. Míhi quidem essurio, nón tibi.
HE. Iúppiter te díque perdant. ER. Te hércle—mi aequomst grátias
Ágere ob nuntiúm: tantum ego nunc pórto a portu tíbi boni.
Núnc tu mihi placés. HE. Abi stultus, séro post tempús uenis.
ER. Ígitur olim si áduenissem, mágis tu tum istuc díceres.
Núnc hanc laetitiam áccipe a me quám fero: nam fílium
Tŭum modo in portú Philopolemum uíuom, saluom et sóspitem
Vídi in puplicá celoce ibidémque illum adulescéntulum
Áleum una et tŭum Stalagmum séruom, qui aufugít domo,
Quí tibi subrupuít quadrimum púerum filiolúm tuum.
HE. Ábi in malam rem, lúdis me. ER. Ita me amábit sancta Sáturitas,
Hégio, itaque sŭo me semper cóndecoret cognómine,
Ýt ego uidi. HE. Mĕumne gnatum? ER. Tŭum gnatum et geniúm meum.
HE. Ét captiuom illum Álidensem? ER. Μὰ τὸν Ἀπόλλω. HE. Et séruolum
Mĕum Stalagmum, mĕum qui gnatum súbrupuit? ER. Ναὶ τὰν Κόραν.

HE. † Iam diu? ER. Ναὶ τὰν Πραινέστην. HE. Vénit? ER. Ναὶ τὰν Σιγνίαν.
HE. Cérton? ER. Ναὶ τὰν Φρουσινῶνα. HE. Víde sis. ER. Ναὶ τὰν Ἀλάτριον.
HE. Quíd tu per barbáricas urbis iúras? ER. Quia enim item ásperae 104
Súnt, ut tuum uictum aútumabas ésse. HE. Vae aetatí tuae.
ER. Quíppe quando míhi nil credis, quód ego dico sédulo.
HE. Díc, bonan fidé tu mi istaec uérba dixistí? ER. Bona.
HE. Di ínmortales, íterum natus uídeor, uera si aútumas. 111
ER. Ăin tu? dubium habébis etiam, sáncte quom ego iurém tibi?
Póstremo, Hegió, si parua iúri iurandóst fides,
Víse ad portum. HE. Fácere certumst: tu íntus cura quód opus est:
Súme, posce, próme quiduis: té facio cellárium.
ER. Nam hércle, nisi ego mánticinatus próbe ero, fusti péctito. 116
HE. Aéternum tibi dápinabo uíctum, uera si aútumas.
ER. Ýnde id? HE. A me mĕoque gnato. ER. Spónden tu istut? HE. Spóndeo.
ER. At ego tuum tibi áduenisse fílium respóndeo. 119
HE. Cúra quam optumé potes. ER. Bene ámbula et redámbula. (*exit Hegio by the left-hand door.*)
Íllic hinc abiit: míhi rem summam crédidit cibáriam. 901
Di ínmortales, iam út ego collos praétruncabo tégoribus.
Quánta pernis péstis ueniet, quánta labes lárido,
Quánta sumini ápsumedo, quánta callo cálamitas, 124
Quánta laniis lássitudo, quánta porcináriis:

Nam ália si memorém, quae ad uentris uíctum conducúnt, morast.
Núnc ibo [in meam] praéfecturam, út ius dicam lárido
Ét quae pendent índemnatae pérnae, eis auxilium út feram. (*enters the house.*)

(*One of Hegio's* SERVANTS *runs out of the house in great agitation.*)

PVER. (*to the audience.*)

Diéspiter te díque, Ergasile, pérdant et uentrém tuum
Parasítosque omnis ét qui posthac cénam parasitís dabit.
Cladés calamitasque, íntemperies módo in nostram aduenít domum.
Quasi [sí sit] lupus esúriens, metui ne ín me faceret ínpetum.
Nimisque hércle ego illum mále formidabam: íta frendebat déntibus.
Aduéniens deturbáuit totum cúm carni carnárium.
Arrípuit gladium, détruncauit tríbus tegoribus glándia.
Aulás calicesque omnís confregit, nísi quae modialés erant:
Cocúm percontabátur, possent sériae feruéscere.
Cellás refregit ómnis intus reclúsitque [omne] armárium.
Adséruate istunc súltis, serui: ego íbo ut conueniám senem:
Dicam [ílli] ut sibi penum áliut ornet, sí quidem sese uti uolet:
Nam [in hóc], ut hic quidem adórnat, aut iam níhil est aut iam níhil erit. (*re-enters the house.*)

ACTVS V.

(*Enter* HEGIO *from the left-hand door with his elder son, accompanied by Philocrates. The runaway slave follows.*)

HEGIO. PHILOPOLEMVS. PHILOCRATES. STALAGMVS.

HE. (*to his son*) Iouí disque agó gratiás merito mágnas,
(*counting on his fingers*) Quom té reducem [núnc] tuo patrí reddidérunt
Quomque éx miserifs plurumís me exemérunt,
Quas, dúm te caréndum hic fuít, sustentábam,
Quomque húnc [ego] conspício in potéstate nóstra
Quomque húius repértast fidés firma nóbis.
PHILOP. Sátis iam dolui ex ánimo et cura sátis me et lacrumis máceraui:
Sátis iam audiui tǔas aerumnas, ád portum mihi quás memorasti.
Hóc agamus. PHILOCR. Quíd nunc, quoniam técum seruauí fidem
Tíbique hunc reducem in líbertatem féci? HE. Fecisti út tibi,
Phílocrates, numquám referre grátiam possím satis,
Próinde ut tu proméritu's de me et fílio. PHILOP. Immó potes,

Páter, et poteris ét ego potero et dí potestatém dabunt,
Ýt beneficium béne merenti nóstro merito múneres,
Sícut tu huic potés, pater mi, fácere merito máxume.
HE. Quíd opust uerbis? língua nullast quá negem quidquíd roges.
PHILOCR. Póstulo aps te ut mi íllum reddas séruom, quem hic relíqueram
Pígnus pro me, míhi qui melior quám sibimet sempér fuit,
Pró benefactis éius ut ei prétium possim réddere.
HE. Quóm bene fecistí, referetur grátia id quod póstulas:
Ét íd et aliut quód me orabis ímpetrabis. átque te
Nólim suscensére, quod ego irátus ei fecí male.
PHILOCR. Quíd fecisti? HE. In lápicidinas cónpeditum cóndidi,
Ýbi resciui míhi data esse uérba. PHILOCR. Vae miseró mihi:
Própter meum capút labores hómini euenisse óptumo.
HE. Át ob eam rem míhi libellam pró eo argenti né duis:
Grátiis a me, út sit liber, dúcito. PHILOCR. Edepol, Hégio,
Fácis benigne: sét quaeso hominem ut iúbeas arcessí. HE. Licet.
(*goes to the door of the house and calls to those within*) Ýbi uos estis? íte actutum, Týndarum huc arcéssite.
Vós ite intro: intéribi ego ex hac státua (*pointing to Stalagmus*) uerbereá uolo
Érogitare, mĕo minore quíd sit factum fílio.
Vós lauate intéribi. PHILOP. Sequere hac, Phílocrates, me intró. PHILOCR. Sequor. (*Philopolemus and Philocrates go into the house.*)

HE. (*to Stalagmus*) Áge tu illuc procéde, bone uir, lépidum mancupiúm meum.
ST. Quíd me facere opórtet, ubi tu tális uir falsum aútumas?
Fúi ego bellus, lépidus, bonus uir númquam neque frugí bonae
Néque ero umquam: ne [tu ín] spem ponas mé bonae frugí fore.
HE. Própemodum ubí locí fortunae tŭae sint facile intéllegis.
[Si eris uerax, tua ex re facies, ex mala meliusculam.]
Récta et uera lóquere: set neque uére [tu] neque récte adhuc
Fécisti umquam. ST. Quód ego fatear, crédin pudeat quom aŭtumes?
HE. Át ego faciam ut púdeat: nam in rubórem te totúm dabo.
ST. Éia, credo ego, ínperito plágas minitarís mihi:
Tándem ista aufer. díce quid fers, út feras hinc quód petis.
HE. Sátis facundu's: sét iam fieri dícta conpendí uolo.
Hóc agamus. iam ánimum aduorte ac míhi quae dicam edíssere.
Sí eris uerax, éx tuis rebus féceris meliŭsculas.
ST. Núgae istaec sunt: nón me censes scíre quid dignús siem?
HE. Át ea supterfúgere potis es paúca, si non ómnia.
ST. Paúca ecfugiam, scío: nam multa euénient, et meritó meo,
Quía [ego] et fugi et tíbi subrupui fílium et eum uéndidi.
HE. Quoí homini? ST. Polyplúsio Theodóromedi in Álide

Séx minis. HE. Pro di ínmortales: ís quidem huius ést pater
Phílocrati. ST. Quin mélius noui qúam te et uidi saépius.
HE. Sérua, Iuppitér supreme, et méd et meum gnatúm mihi. (*goes to the door of the house and calls.*)
Phílocrates, per tŭum te genium ópsecro, exi: te uolo.

PHILOCRATES. HEGIO. STALAGMVS.

(*Philocrates comes out.*)

PH. Hégio, adsum: síquid me uis, ímpera. HE. Hic gnatúm meum
Tŭo patri ait se uéndidisse séx minis in Álide.
PH. Quám diu id factúmst? ST. Hic annus íncipit uicénsumus.
PH. Fálsa memorat. ST. Aút ego aut tu: nám quadrimulúm tibi
Túus pater pecúliarem páruolo pueró dedit.
PH. Quíd erat ei nomén? si uera dícis, memoradúm mihi.
ST. Paégnium uocitátust: post uos índidistis Týndaro.
PH. Quór ego te non nóui? ST. Quia iam mós est obliuisci hóminibus
Néque nouisse, quóius nihili sít faciunda grátia.
PH Díc mihi, isne istíc fuit quem uéndidisti mĕo patri,
Quí mihimet pecúliaris dátus est? ST. Huius fílius.
HE. Víuitne is homo? ST. Argéntum accepi, níl curaui céterum.

977. Hiatus, at end of first half of trochaic tetrameter.
985. ōblīvisc' (two syllables: cf. audissem for audivissem).

HE. Quíd tu ais? **PH.** Quin ístic ipsust Týndarus tuus fílius,
Vt quidem hic arguménta loquitur. nam ís mecum a pueró puer
Béne pudiceque éducatust úsque ad adulescéntiam.
HE. Ét miser sum et fórtunatus, sí uos uera dícitis.
Éo miser sum, quía male illi féci, si gnatús meust.
Ėheu, quom ego plús minusque féci [illi] quam aequóm fuit.
Quód male feci, crúcior: modo si inféctum fieri póssiet.
Sét eccum incedit húc ornatus haút ex suis uirtútibus.

(*Enter* Tyndarus *heavily fettered, carrying a pickaxe.*)

TYNDARVS. HEGIO. PHILOCRATES. STALAGMVS.

TY. (*to the audience*) Vídi ego multa saépe picta quae Ácherunti fíerent
Crúciamenta: uérum enimuero núlla adaequest Ácheruns
Átque ubi ego fui in lápicidinis. íllic ibi demúmst locus,
Vbi labore lássitudost éxigunda ex córpore.
Nam úbi illo adueni, quási patriciis púeris aut monédulae
Aút anates aut cóturnices dántur quicum lúsitent:
Ítidem mi adueniénti haec upupa quí me delectém datast.
(*seeing Hegio*) Sét erus eccum ante óstium, et erus álter eccum ex Álide
Rédiit. **HE.** Salueto, éxoptate gnáte mi. **TY.** (*in surprise*) Hem: quid, gnáte mi?
Áttat, scio quor té patrem esse adsímules et me fílium:
Quía mi item ut paréntes lucis dás tuendi cópiam.

PH. Sálue, Tyndare. TY. Ét tu, quoius caúsa hanc aerumnam éxigo.
PH. Át nunc liber ín diuitias fáxo uenies: nam tibi
Páter hic est: hic séruost qui te huic hínc quadrimum súrpuit,
Véndidit patrí meo te séx minis. is té mihi
Páruolum pecúliarem páruolo pueró dedit.
Íllic indicium fécit: nam hunc ex Álide huc redúcimus
Quín huius filium íntus eccum, frátrem germanúm tuum.
TY. Quíd tu ais? addúxtine illum cáptiuom huius fílium?
PH. Quín, inquam, intus híc est. TY. Fecisti édepol et recte ét bene.
PH. (*pointing to Hegio*) Núnc tibi pater hic ést: (*pointing to Stalagmus*) hic fur est túus, qui paruom hinc te ápstulit.
TY. Át ego hunc grandis grándem natu ob fúrtum ad carnuficém dabo.
PH. Meritus est. TY. Ergo édepol [merito] méritam mercedém dabo.
Sét dic, oro [té], pater meus tún' es? HE. Ego sum, gnáte mi.
TY. Núnc demum in memóriam redeo, quóm mecum recógito
[Nunc edepol demum in memoriam regredior audisse me]
Quási per nebulas Hégionem mĕum patrem uocárier.
HE. Ĕgo sum. PH. Conpedibús [te] quaeso ut tíbi sit leuior fílius
Átque hic grauior séruos. HE. Certumst príncipium id praeuórtier.
Ĕamus intro, ut árcessatur fáber, ut istas cónpedis
Tíbi adimam, huic dem. ST. Quoí peculi níhil est, recte féceris. (*exeunt omnes.*)

1014. Íllic (= ille; while illic = in illo loco).

(*All the actors appear on the stage, and address the audience.*)

CATERVA.

Spéctatores, ád pudicos móres facta haec fábulast.
Hŭius modi paucás poetae réperiunt comoédias,
V́bi boni melióres fiant. núnc uos, si uobís placet
Ét si placuimús neque odio fúimus, signum hoc míttite:
Quí pudicitiae ésse uoltis praémium, plausúm date.

METRA HVIVS FABVLAE.

Ver. 1 ad 194 iambici senarii (⏑ –́)
„ 195 et 196 iambici octonarii
„ 197 iambicus dimeter acatalectus
„ 198 et 199 iambici octonarii
„ 200 et 202 iambici senarii
„ 201 et 203 iambici octonarii
„ 204 et 205 cretici tetrametri acatalecti (–́ ⏑ –)
„ 206 iambicus octonarius
„ 207 creticus tetrameter acatalectus
„ 208 et 209 trochaici octonarii (–́ ⏑)
„ 210 et 211 cretici tetrametri acatalecti
„ 212 creticus dimeter acatalectus
„ 213 ad 224 cretici tetrametri acatalecti
„ 225 iambicus dimeter acatalectus
„ 226 ad 230 bacchiaci tetrametri acatalecti (⏑ –́ –)
„ 231 iambicus septenarius
„ 232 creticus tetrameter acatalectus
„ 233 creticus dimeter acatalectus
„ 234 ad 239 cretici tetrametri acatalecti
„ 240 et 241 trochaici octonarii
„ 242 ad 360 trochaici septenarii
„ 361 ad 384 iambici senarii
„ 385 ad 497 trochaici septenarii
„ 498 bacchiacus dimeter acatalectus
„ 499 ad 502 bacchiaci tetrametri acatalecti
„ 503 bacchiacus dimeter acatalectus
„ 504 bacchiacus tetrameter acatalectus.
„ 505 iambicus senarius
„ 506 et 507 iambici dimetri acatalecti
„ 508 iambicus dimeter catalecticus
„ 509 bacchiacus dimeter acatalectus
„ 510 ad 515 iambici septenarii

Ver. 516 ad 524 iambici octonarii
" 525 iambicus senarius
" 526 ad 532 trochaici septenarii
" 533 ad 540 iambici octonarii
" 541 ad 658 trochaici septenarii
" 659 ad 767 iambici senarii
" 768 et 769 trochaici septenarii
" 770 ad 780 iambici octonarii
" 781 ad 783 bacchiaci tetrametri acatalecti
" 784 iambicus dimeter catalecticus
" 785 ad 790 bacchiaci tetrametri acatalecti
" 791 ad 908 trochaici septenarii
" 909 ad 921 iambici octonarii
" 922 ad 927 bacchiaci tetrametri acatalecti
" 928 et 929 trochaici octonarii
" 930 ad 1036 trochaici septenarii.

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CAPTIVI

WITH INTRODUCTION AND NOTES

BY

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PART II—NOTES

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NOTES.

Personae. Four actors would be required for this piece. The parts would be allotted as follows:

I. Hegio.
II. Philocrates, Aristophontes, Puer (?).
III. Tyndarus, Philopolemus.
IV. Ergasilus, Stalagmus.

There would also be 'supers' to represent the Lorarii, the slaves in Act 2. init. etc.

Argumentum. The Arguments prefixed to the plays of Plautus were not written by Plautus himself, but in a later age. (See Ritschl Prolegomena, chap. xix.)

Prologus. The Prologues to Plautus' plays were, like the Arguments, not written by Plautus himself, but in the last century of the Republic, when the comedies of Plautus, Terence, and Caecilius were the favourites on the Roman stage. We might guess that our prologue was not the work of Plautus from the fact that there is a mention in v. 12 of seats, and we know that a theatre with seats for the spectators did not exist at Rome till long after Plautus' time.

The prologue was spoken by the manager of the company (*dominus gregis*), or by one of the inferior actors. The person who delivered it wore a special dress (*ornatus prolŏgi*), but we do not know exactly what it was. He sometimes had a hard task to get a hearing. We can see from vv. 11 sqq. that a disturbance in the back of the theatre was a thing that could be counted upon with tolerable certainty, so that the lines in the prologue would always come in appropriately. The digression is very convenient for the prologue to this play, for it gives the speaker an opportunity of repeating the rather intricate plot (vv. 17 sqq.), and of pressing upon the audience the difference between Philocrates and Tyndarus.

vv. 38 sq. *illic uocatur Philocrates, hic Tyndarus:*
huius ille, hic illius hodie fert imaginem, etc.

The Scene, which is unchanged throughout the play, is a street (v. 795) in some Aetolian town, say Calydon, with Hegio's house and others. On the left hand of the stage (from the spectators) is a door used by characters going to or coming from the harbour. On the right is another door through which they pass to or from the market-place. The action

of the play begins in the forenoon (v. 127) before the πληθούσης ἀγόρας (10–12 o'clock). See vv. 191, 478.

1. **Hos quos uidetis** for **hi quos uidetis.** This inverse attraction, as it is called, that is to say, attraction of the demonstrative into the case of the relative, is not uncommon in Latin. Well-known instances are Virg. Aen. 1. 573 *urbem quam statuo vestra est*; Ter. Eun. 4. 3. 11 *eunuchum quem dedisti nobis, quas turbas dedit.* It finds its explanation in the old Latin usage of repeating the demonstrative in the relative clause: e.g. Plaut. Mil. 140 *nam unum conclaue concubinae quod dedit miles—in eo conclaui ego perfodiui parietem*: cf. such legal formulas as *quam rem praetor ex hac lege egerit si eam rem*, etc. The full phrase would be *quam urbem statuo vestra est haec urbs: quem eunuchum dedisti nobis quas turbas hic eunuchus dedit.*

The attraction of the relative into the case of the demonstrative is frequent in Greek, being in fact the regular usage of Attic writers, e.g. χρῶμαι οἷς ἔχω βιβλίοις, but rare in Latin, e.g. Hor. Sat. 1. 6. 14 *notante Judice quo nosti populo.*

2. **Vincti quia astant.** The Prologue is making fun of poor Philocrates and Tyndarus who are standing in some painful, constrained attitude at the side of the stage; tied to a post, let us suppose, with their hands bound behind their backs, and heavily chained (v. 113). An English comedian might say,

This pair of captives you see standing here,—
Bound as they are, are almost bound to stand;
I think you 'll all admit the force of *that.*

The plot of the play, turning as it does on the interchange of parts between Philocrates and Tyndarus, would be hard for an ordinary Roman audience to follow, and so the two are brought on the stage at the first, although they do not say anything, that the audience may have time to examine them and get familiar with their appearance. But they are not seen after the Prologue until Act 2. Sc. 1.

5. **Set** = *sed.*

suo sibi. In colloquial Latin *suus sibi*, 'his own,' was used as a stronger expression than the simple *suus*, 'his;' the *sibi* being in no particular grammatical construction. A prose-writer would use *proprius.* So v. 46 *sua sibi fallacia*; 50 *suo sibi seruit patri*; 81 *suo sibi suco uiuont*, etc.

8. **Alium** for **alterum.** By a similar negligence we often say in English 'the *best* of two things' instead of 'the *better* of two things.' In post-classical Latin *alius* often takes the place of *alter* in such phrases as Tac. Hist. 4. 73 *ne quis alius Ariovistus regnum Galliarum poteretur*—'a second Ariovistus.'

seruos = *servus*. Nouns of the second declension in Latin originally ended in *-os*, like the second declension in Greek. The *o* became in course of time *u*, but was retained when a *v* (w) preceded, for the Romans liked the sound of *o* after *v* (cf. v. 703).

surpuit = *surripuit*. Cf. v. 760.

9. **Alide.** The 'Doric' form would of course be the form used by the Eleans themselves, and so by the Romans. *Alĭus* = *Elĭus* in v. 22, etc., shows the same shortening of the vowel as we get in *platĕa* = πλατεῖα, etc.

10. **Domino.** Some word is required to eke out the metre of the line as it stands in the MSS., and *domino*, 'master,' is as good as any. The word is enclosed in brackets to shew that it is not certainly the original word.

iam hoc tenetis? optumumst: 'do you take me? very good.' The Prologue asks the spectators if they understand the plot as he has just explained it to them; they nod assent, and he expresses himself satisfied, when he is interrupted by a noisy fellow in the back of the theatre.

11. **Negat hercle**, etc. 'There is a man at the back says he does not (sc. take me). Tell him to come this way. If you cannot get a seat, sir, you may move about here.' When the Prologue says *est ubi ambules*, he points to the passage between the tiers of seats, where the man might stand or walk about, if he liked, and watch the play quietly. A proposed reading is *abscedito*: 'Tell him to go out then. No room here, sir, but plenty of room outside. So, be off!'

13. **Quando histrionem cogis mendicarier**: 'if you *will* make the actor take to the begging line,' i.e. drop his acting for the moment and beg of you not to make a disturbance. This is a far more natural sense to give to the words than to suppose them to refer to the next line, *ego me tua causa*, etc.: 'for really you will bring the actor to beggary,' i.e. you will make him lose his voice in trying to be heard above your disturbance, and then, his occupation being gone, he will be reduced to beggary. Another explanation is that beggars in Rome, who had regular standing-places (Trin. 423), were often asked the way by strangers. 'You make the actor turn beggar and shew you the way to your seat.'

14. **ne erres**, i.e. 'to keep you from misunderstanding the plot.' *Se rumpere* = 'to crack one's lungs.'

15. **Vos qui**, etc. 'You who pay rates and taxes' (while 'ultimus illic' has not a ratepayer's income): lit. you whose means entitle you to be entered on the censor's list.

16. **Accipite relicuom**—a technical phrase of money transactions: 'let me discharge my debt;' i.e. let me tell you the rest of the plot. Cf. Cist. 1. 3. 40 *nunc quod relicuom restat uolo persoluere, | ut expunga-*

tur nomen nequid debeam. In early Latin the word *reliquus* was of four syllables.

alieno uti nil moror: 'none of the credit system for me.'

17. **dixeram** = *dixi* or *dicebam.* We often find the pluperfect in the comedians where we should expect the perfect: cf. infr. 194 *dixeram*; 305 *fueram*; 938 *reliqueram.* In Most. 3. 1. 134 Simo says of his house *eo pretio empti fuerant olim*, 'I gave a long price for it when I bought it,' using *empti fuerant* where in strict language *empti sunt* should have been said. Tranio pretends to understand him to imply that the house is no longer his. In Cicero we hardly find traces of this loose use of the pluperfect, but it is very common in Sallust and Tacitus, especially the former: e.g. Cat. 18 *transtulerant*; 24 *concusserat*; Jug. 57 *muniverat*; 64 *accenderat.*

18. **dominum**: 'his young master.'

20. **quasi**: 'about,' = *fere*, a common use of the word in Plautus, e.g. Most. 3. 1. 91 *debet quasi quadraginta minas.*

22. 'Aye! the gods make shuttlecocks of us.' Cf. the Greek proverb, θεῶν παίγνια ἄνθρωποι.

24. **Postquam belligerant.** The historical present after *postquam quum*, etc. is more frequent in the conversational style of the comedians than in prose-writers. We have *postquam video* infr. v. 487; *postquam occasiost* Mil. 124; *postquam abs te abit* ib. 1330.

25. **fit.** In early Latin poetry the long vowel of *fio* is preserved in the third sing. *fit.* In the classical period *fit* was pronounced short, like other third singulars in *-t.*

27. **hic**: i.e. Hegio.

conmercari: 'buy up.'

28. **qui**: the locative, here used for the abl. *quo*, 'hoping to find one to exchange for his son—his prisoner son, I mean, for he knows nothing of this son (*pointing to Tyndarus*) he has at home.'

30. **indaudiuit.** This old Latin preposition *indu*, *endo* (a form of *in*) appears also in *indipiscor*, *indugredi*, *induperator*; Lucr. 4. 967 *induperatores pugnare et proelia obire.*

loco: 'rank.'

32. 'To save his son he would not save his money.'

33. **Reconciliare**: 'to get back.' *Concilio*, lit. 'to call together,' from *cum* and √*cal-*, as in *calata comitia*, *clamo*, καλέω, (cf. *concilium*), has in old Latin the sense of 'to procure,' especially 'to procure by purchase,' and is a common word for buying in Plautus.

34. **quaestoribus**: the *quaestores urbani* were the officials who received the booty taken in war, and sold it by public auction (*sub hasta*).

35. **Hisce** = *hi.* In old Latin we often find *-o* stems forming their

plural in *s*, like consonant stems, e.g. Mil. 44 *triginta* Sardis, *sexaginta Macedones*; ib. 374 *non possunt mihi minis tuis* hisce oculis *ecfodiri*.

36. **amittat**: *amitto* = *dimitto* in old Latin; cf. Arg. 7 *ut is amittatur fecit*; infr. v. 332 *et te et hunc amittam hinc*; 460 *te ut amittam*, etc. Even Virgil uses the word in this sense, *quisquis es, amissos hinc iam obliviscere Graios* A. 2. 148.

38. **illic** = *ille*. See v. 261.

40. **expediet**: 'will carry out this trick.'

45. **insciens**. The classical word *inscius* is not used by Plautus and Terence.

46. **sua sibi**. See note to v. 5. and cf. v. 50 below.

48. 'So they have devised by their own wit,' i.e. without help from anyone.

51. 'Aye! men are paltry things when one thinks of it.' **quanti**, gen. of price.

52. 'All this will be fact on the boards, fiction for the benches.' Lit. 'this (*haec* by attraction for *hoc*) will be acted—a reality for us actors, a story, or play, for you.'

53. **paucis**: with **monitos**. 'One other thing I would briefly suggest.'

54. **operam dare**: 'to attend to' this play,—the regular phrase in Plautus; cf. supr. v. 6.

55. **Non pertractate**: 'not in the hackneyed style.' *Tracto* = to handle; *pertracto* = 'to handle again and again.' But *pertracto* generally means 'to study carefully,' and so some would read *nam pertractate*, 'for it has been written with care.'

56. 'It has no filthy lines that one must not repeat.' Adjectives in *-bilis* are great favourites with Plautus. We have infr. v. 302 *aequabilis*, 402 *discordabilis*; Mil. 544 *incogitabilis*, 1144 *adiutabilis*; Most. 859 *utibilis*, 1162 *impetrabilis*; Trin. 25 *conducibilis*; Aul. 191 *inlocabilis*, 533 *intolerabilis*, 633 *uerberabilissume*, etc. They have often (as *inmemorabilis* here and *uerberabilissume* Aul. 633) the sense of 'must,' 'ought,' and not merely of 'can.' They are further sometimes active, e.g. *adiutabilis* Mil. 1144; sometimes passive, as *utibilis* Most. 859.

58. **ne uereamini** is of course a joke. A Roman audience would rather relish a spectacle of the kind, as we know from Horace's account of the popular play of the day, Epp. 2. 1. 189 sqq.:

> *Quatuor aut plures aulaea premuntur in horas,*
> *dum fugiunt equitum turmae peditumque catervae;*
> *mox trahitur manibus regum fortuna retortis;*
> *esseda festinant, pilenta, petorrita, naves;*
> *captivum portatur ebur, captiva Corinthus:*

and the Prologue goes on in v. 61 to apologize for depriving the spectators of the pleasure.

61. **iniquomst**: 'would be unfair,' like *longum est*, 'it would be tedious,' *morast* (v. 906), 'it would be waste of time.

choragium: the scenery, dresses, etc.

62. **desubito**, an old Latin form. Cf. *derepente*. The difference between these and the classical forms, *subito*, *repente*, is like that between 'of a sudden' and 'suddenly' in English.

64. **aduorsarium**. See v. 703. 'Those who are all for a battle-scene should go to law. If they can get some good strong rival I promise them a pretty battle-scene that will give them a distaste for battles for the future.'

68. 'And so good-bye to you, kind critics at home, brave fighters in the field.' *Duellum* is the old form of *bellum*, from *duo*, just as *bis* points to an older form *duis*. Horace had a curious liking for this piece of old Latin, Od. 3. 5. 38 *pacem duello miscuit*, ib. 3. 14. 18 *cadum Marsi memorem duelli*; ib. 4. 15. 8 *vacuum duellis* | *Janum Quirini clausit*: cf. Ep. 1. 2. 7; 2. 1. 254; 2. 2. 98.

In Plautus' time it seems to have been a word of two syllables, *dvellum* (pronounce *dwel-*), like *tinguō*, *linguō*, etc., and so this line scans:

dŏmī | dŭellī | quĕ dŭell | ātō | rēs ŏp | tŭmī.

Act I. Scene 1.

Enter Ergasilus, a parasite ('diner-out'), dressed in grey or black (as the *parasiti* always were on the stage), looking miserably hungry, lean (v. 135), and woebegone. He complains of the difficulty in getting a dinner in these times, and laments the absence of his generous young patron, Philopolemus, who has been taken prisoner by the Eleans.

69. **nomen indidit Scorto**. The nominative, and not the dative, is the usual construction in Cicero in *nomen est mihi*, etc., e. g. Verr. 4. 53 *cui nomen Arethusa est*, but in other writers the dative is the favourite usage. Ovid has a curious freak of employing the nom. in phrases like *nomen habet*, etc., e. g. Met. 6. 400 *Marsya nomen habet*; 15. 96 *aetas, cui fecimus aurea nomen*; and he is followed by later prose-writers.

70. The pun on **inuocatus**, 'uninvited,' and *inuocatus*, 'invoked,' is difficult to reproduce in English.

71. **derisores**: 'wags,' 'my brother-parasites,' as in Hor. Ep. 1. 18. 11 *imi Derisor lecti*. 'The wags call it, I know, a poor joke, but I say it is to the point.'

apsurde: *absurdus* is lit. 'out of tune' (cf. Cic. de Or. 3. 11. 41 *vox absona et absurda*).

73. A lover called out the name of his mistress for luck before he threw the dice, just as another man would invoke a god or goddess in the same circumstances. We get an example in Curc. 2. 3. 75.

77. 'We poor mice who nibble, nibble at other men's larders.'

78. **res prolatae**: 'Vacation,' lit. 'business adjourned;' the regular phrase in Latin.

79. **Semul** = *simul* (cf. v. 292), 'our grinders have Vacation too.'

80. **caletur**: this impersonal use of the passive of intransitive verbs is especially found with verbs of motion, e.g. *uentum est*, *aditum est*, etc. *Ut valetur?* 'how do you do?' was a common greeting. 'They say snails crawl off to their holes in the dog-days.'

84. **rurant**: a coinage of Plautus. (The common word is *rusticari*). Cf. *dentio* in Mil. 1. 1. 34 *ne dentes dentiant*.

86. **redierunt**, sc. *res*, the regular expression for the resumption of business. Cf. Cic. post Red. 11. 27 *cum res rediissent*.

87. **Odiosici** and **incommodestici** are funnily coined words after the style of *uenatici* and *Molossici* (of which last indeed the usual form is *Molossi*), as if they were names of breeds of dogs. 'Aye! in Vacation we diners-out are keen as beagles. We're wolf-hounds when it's over, and *dear*-hounds too, yes! and *bore*-hounds.' The *Molossi* were properly watch-dogs (Hor. Sat. 2. 6. 114).

88. **hic**: 'here at Calydon.'

89. **frangi**. A more careful and logical writer than Plautus would have said *frangi sinere*.

aulas: the old form of *ollas*.

90. The *porta Trigemina* (so called from its three archways) was in one of the busiest parts of Rome, the Salinae, at the corner of the Aventine. Porters and message-carriers had a stance there, and Ergasilus says that he will have to take his place among them to earn a living. Roman porters, like English porters, had a bag (*saccus*) in which to carry smaller articles entrusted to them:

'Then hey! for Three Arches and the porter's bag.'

Archways were also, as they are now-a-days, favourite places for beggars, and that is what is referred to in Trin. 423 *pater quom peregre ueniet in portast locus*. Some editors think *saccus* in our line means 'a beggar's wallet,' and quote this line of the Trinummus as a parallel.

92. **rex**: the conventional term applied by a client to a patron down to Imperial times, like βασιλεύς at Athens.

est potitus hostium: 'fell in with the enemy,' just as one might say *nactus est hostes*. We find the active *potire aliquem alicujus* in Plautus, e.g. Amph. 178 *eum nunc potiuit pater seruitutis*, and *potitus est hostium* is usually explained as if it were the corresponding passive

construction to this: 'was captured by the enemy.' But it would be in that case *postquam mei sunt regis potiti hostes*, 'after the enemy were put in possession of my son.'

Potior, like most Latin deponents, is really a middle or reflexive rather than a passive form. *Potior alicujus* means, 'I make myself master of, put myself in possession of something.' *Utor*, *fruor*, 'I avail myself;' *vescor*, *pascor*, 'I feed myself;' *fungor*, 'I occupy myself,' etc. The abl. after these words is really the abl. of instrument.

94. **illist** = *illi est* = *illic est* (cf. v. 261). Ergasilus would point to his right as he said this, for the stage door to the left hand of the spectators, and the right of the actors, was that which was supposed to lead to foreign parts and the harbour; whereas the door to the spectators' right was the conventional road to the market-place.

96. **lamentariae**: a Plautine coinage.

98. **Occipio** is common in Plautus where Cicero would use *incipio*, 'to begin.'

quaestum: viz. of a slave-dealer, *mango*, a hated class at Rome.

101. **qui.** Cf. v. 28.

102. **nimis quam** = *perquam*, 'very much,' in colloquial Latin. It is a mixture of the two phrases *nimis cupio* (a common expression of colloquial Latin, e.g. Most. 1. 3. 19 *nimis uelim lapidem*, 'I *should* like a stone') and *quam cupio*, 'how I wish!' *cupio ut* seems not to be used by Plautus, so the reading here is probably wrong.

103. A pun on *recipio*, 'to recover,' 'get or take again' (*accipio* of course is our English 'receive') and *se recipere*, 'to betake oneself:

'For *he* must be recovered, or *I* shall never recover.'

105. '*He* is a young gentleman of the good old school. **Ille demum**, 'he and only he,' 'he especially.'

106. **gratiis**: always trisyllabic in the Comedians, in classical Latin *gratis* (cf. *dis* for *diis*), is abl. of price, 'for mere thanks,' 'for nothing but thanks;' *ingratiis*, a quadrisyllable, is abl. of manner, 'with thanklessness,' 'against one's will,' e.g. Mil. 449 PH. *mittin me an non mittis?* SC. *immo ui atque inuitam ingratiis, | nisi uoluntate abis, rapiam te domum.* But sometimes *gratis* is abl. of manner and means 'with thankfulness,' 'pleasantly.'

Tr.: 'Never did I smoothe the wrinkles from his brow for nothing,' sc. with my jokes.

107. **Condigne** has elsewhere in Plautus a bad sense: e.g. Men. 906 *condigne autem haec meretrix fecit, ut mos est meretricius.*

mōratus, from *mōres*, 'character;' *mŏratus*, from *mŏra*, 'delay.'

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T. MACCI PLAVTI

CAPTIVI

WITH INTRODUCTION AND NOTES

BY

W. M. LINDSAY, M.A.

FELLOW OF JESUS COLLEGE

PART II—NOTES

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123. 'I'll be a wild-bird, as you said just now.'

124. **Ita ut dicis**: 'just so; and I'll clap Mr. Wild-bird in a cage.'

faxis: *faxo*, *faxim*, *amasso*, *amassim*, *ausim*, etc. seem to be formed with *eso* or *ero*, the future of *sum* (originally *esum*), just like *fecero*, *fecerim*, *amavero*, *amaverim*, etc. It is a law of the Latin language that *s* between two vowels becomes *r*, e.g. *onustus* but *oneratus*, *arbustum* but *arboretum*, *Etrusci* but *Etruria*, so that *feceso*, *fecesim*, etc. would come to be pronounced by a Roman *fecero*, *fecerim*. In the forms *faxo*, *faxim*, etc. the *e* had been dropped, just as it was dropped in the forms *dextra*, *infra*, etc. but retained in the forms *dextera*, *inferi*, etc., and the *s* coming between a consonant and a vowel (*c* and *o*), and not between two vowels (*e* and *o*), would be retained in Roman pronunciation. *Amasso* is *ama(v)so*, just as *amâro* is *ama(v)ero*, *amassim* is *ama(v)sim*, just as *amârim* is *ama(v)erim*; *ausim* should be *aussim*, just as *causa* should be, or rather was in the classical period, *caussa*, etc.

127. **quipiam**: 'in any way' = *quî* + *pe* + *jam*, whereas *quippiam* = *quid* + *pe* + *jam*.

turbo, the slang word in Latin for 'making a row.'

128. **rusum** = *rursum*. See v. 656.

'Ah! I grieve to see this poor gentleman turned slaves' gaoler through his son's troubles.'

129. **Aegre est mi** is a common phrase in colloquial Latin, showing the same use of the adverb with *sum* as *bene esse* (v. 850), *frustra esse* (v. 854, etc.).

131. **conciliari**. Cf. v. 33.

'And yet, and yet, could the lost but be found, he might turn their hangman too. *I* should not mind.'—A magnanimous sentiment on Ergasilus' part!

135. 'Who's this'—It's I, whom grief for you has made to dwindle, peak, and pine.'

136. 'What I eat at home does me no good. [*Aside*] The merest morsel elsewhere sets me up.' Poor Ergasilus has no food at home, whether he could relish it or not.

142. 'Ah! we never know our blessings till once they have gone from our hands.'

144. **potitust hostium**. Cf. v. 92.

147. **quoi** = *cui*. The stem of the Latin Relative is *quo-*; the gen. sing. was originally *quo-ius*, then *cuius*, the dative *quoi*, then *cui*, the locative *quo-î*, then *quî*.

149. **dixis, induxis**. See v. 124.

151. **quom ... ducis**. Causal *quum*, 'since,' 'because,' takes the ind. in old Latin, the subj. in the classical period. Its compound *quoniam*

(i.e. *quum* or *quom* + *jam* or *iam*) takes the ind. in both. So does *quando* and its compound *quandoquidem*. Other examples of causal *quum* in this play are vv. 356, 374, 922.

152. **huic**: at this word Ergasilus pathetically lays his hands on his stomach. 'Ah! it comes hard on this poor friend. They've disbanded his regiment of Beefeaters.' Or else this may be a use of *hic* = *ego*, so common in colloquial Latin.

dolet. The impersonal use of verbs of feeling is commoner than the personal in old Latin. We even get *me veretur* for *vereor*.

153. **Quia** = *quod*. This is a usage of colloquial Latin. Cicero has it in his letters, e.g. Fam. 5. 14. 2 *doleo, quia doles*.

155. **Imperare exercitum** was the phrase for summoning the Comitia Centuriata (which was in its origin a military organisation); *remittere exercitum*, for dismissing the same.

156. **Quid credis?** 'Would you believe it?'

157. **Quoi** refers to *Philopolemus*.

159. **multigeneribus**: a Plautine word.

162 sqq. A regular volley of puns on *pistor*, 'a miller' (bakers were unknown in Plautus' time), and *Pistoria*, a town in Etruria; *panis*, 'a loaf,' and *Panna*, a town in Samnium; *placenta*, 'a cake,' and *Placentia* in Gallia Cispadana; *turdus*, 'a thrush,' and *Turdetani*, a people in S. Spain; *ficedula*, 'a becafico' (a small bird esteemed a great dainty by epicures: cf. Mart. 13. 5 *cerea qui patulo lucet ficedula lumbo*). Where *Ficedulae* was is unknown.

164. **opus sunt.** This construction of *opus* is found in all periods of Latin. In a negative sentence or after *quid* in an interrogative sentence the abl. is almost invariably found.

165. Cf. 'the world knows nothing of its greatest men': Philip van Artevelde.

166. 'What a military genius lies under this civilian's cloak!'

168. **in his diebus**: 'in a few days;' a common Latin expression.

reconciliassere. Cf. v. 124.

169. **eccum** = *ecce eum*. So *eccam* = *ecce eam*; *eccillum* = *ecce illum*; *ellum*, *ellam* = *ecce illum*, *ecce illam*, etc.

171. **me mutare confido fore**: for *confido fore ut mutem*,—an almost unparalleled construction in Latin.

173. **Nusquam** (i.e. *ne*, the oldest form of the negative + *usquam*, just as *nefastus* = *ne* + *fastus*, *neuter* = *ne* + *uter*, *nullus* = *ne* + *ullus*, *nemo* = *ne* + *homo*, etc.) means 'not in any place,' 'nowhere,' and sometimes, as here, 'not *to* any place,' 'no-whither,' = *non quoquam*. The loose usage of colloquial Latin often confuses the adverbs of rest in a place with those of motion to a place or from a place. Thus *intus*,

which properly means 'within,' as in vv. 114, 192, 456, 894, etc., has the sense of 'from within' in Most. 675 *euoca aliquem intus ad te*, Amph. 770, etc.: *peregre* means 'to foreign parts' in Trin. 596 *gestandust peregre clupeus*; 'from foreign parts,' Trin. 2. 4. 21 *quom peregre ueniet*. In English we say 'where are you going?' instead of 'whither are you going?'

quod sciam: the subjunctive is used in phrases that restrict or limit a general statement. It is of the same nature as the potential subj. '*velim*,' 'I could wish,' etc. Phrases with *attinet*, *posse*, and *esse*, however, generally take the ind., e.g. *quod ad me attinet*, *quod potero*. Cic. Brut. 17. 65 *Catonem vero quis nostrorum oratorum, qui quidem nunc sunt, legit?*

174. **mist** = *mi est*. The contracted form *mi* (for *mihi*, cf. *nil* for *nihil*) is used by preference before words beginning with a vowel in the Comedians.

176. **Facete dictum**: 'Happy thought!' the copula (*est*) is only omitted by Plautus in exclamations like *facete dictum* here, *emptum* infr. v. 179, etc. It is not omitted in the comic style in expressions like *aequom est*, *opus est*, *certum est*, etc.

pauxillum has the same sense as *pauxillo* would have, 'that is if you can be content with very poor fare.'

177. **esse** can hardly be inf. of *edo*.

Ne . . . modo = *dummodo ne*.

178. **adsiduo**: adv. = *semper*.

179. Hegio treats his invitation to dinner as if it were a bid for the sale of an estate. 'Come on then, name your price.—It's a bargain, in the event of no other offer more suitable to the party or parties concerned.'

nisi qui, etc. seems to be a legal formula which Ergasilus, to whom a dinner is a serious matter, recites with comical gravity.

roga and **emptum** are also technical words. Cf. Bacch. 881 CH. *roga hunc tu, tu promitte huic.* NI. *promitto, roga.* CL. *ducentos nummos aureos Philippos probos Dabin?* CH. '*dabuntur*' *inque; responde.* NI. *dabo*, and Epid. 3. 4. 39 *estne empta mi haec?* PE. *his legibus habeas licet.*

182. **hau**. The Romans of Plautus' day used *hau* before consonants, *haud* before vowels. Cf. *hauscio*, a compound like *nescio*.

'For sale one most capacious *acher*' is about as bad a pun in English as the pun on *profundum* (i. e. *venter*) and *fundus*.

183. **temperi**: the locative case of *tempus*, 'in time,' 'early.'

'Well, if you are coming, come early.—Oh! I've nothing to do.'

184. 'No! no! go and fish for your herring; you've only got a sprat as yet,' if we may so render *leporem*, 'a hare,' and *ictim*, 'a weasel.'

185. **commētat**: frequentative of *commeo*. 'My table keeps the stony path.'

188. **essitas**: frequentative of *edo*.

189. ''Tis of the earth, earthy: Your pig is a beast of the earth [so pork will be included in your bill of fare].—I mean, mostly vegetables. —Open a hospital then.' Hegio's dinner was to be like Horace's, Epp. 1. 5 init.:

Si potes Archiacis conviva recumbere lectis,
Nec modica cenare times olus omne patella.

191. **Numquid uis?** the regular formula of leave-taking. 'Is that all then?'

193. **siet** = *sit*. This is really an optative form like εἴην, which was originally *ἐσίην, as *siem* was originally **esiem*. The *ie* is contracted to *i* (cf. v. 247) in *sim*, and in the other subjunctives in *-im*, e. g. *duim* (v. 947), *velim*, *edim*, etc.; 'to see the state of my little account at the banker's.'

194. **ire dixeram** for **me iturum esse dixeram**. This construction is common in the Comedians, and is used side by side with the regular one in Most. 621 *dic te daturum ut abeat*. TH. *egon dicam dare?* The difference between the two is like the difference between the syntax of 'I said I would go' and 'I spoke of going' in English. And we say, 'I hope to go' as well as 'I hope I shall go.'

dixeram for **dixi**. Cf. v. 17.

iuero for **ibo**. The use of the fut. pf. for the fut. is a feature of colloquial Latin. Cf. Mil. 3. 2. 50 *reuenero*; Trin. 3. 1. 24 *abscessero*, etc.

Act II. Scene I.

The captives, being left with the overseers on the stage, get permission to have a private talk. They discuss their plot to personate each other, so that Philocrates may get his liberty and Tyndarus be left as a hostage. This scene is a *canticum*, i.e. a song, or musical recitative, as opposed to a *diverbium*, i.e. a dialogue unaccompanied by music. (See Introduction, p. 21.)

195. **Si**: 'since,' not 'if.' So often *si quidem*.

199. The reading *duramque erili imperio* has been suggested: 'a master's order makes it hard to bear, but you can soften it by the temper you bear it with.'

201. What the true reading is that lies hidden in the *multa miraclitis* of the MSS. is hard to say. Perhaps *multam iram editis*.

203. **pudet ... pigeat** alludes to the saying *nimio id quod pudet facilius fertur quam illud quod piget* Pseud. 281 (cp. Trin. 345).

quia. Cf. v. 153.

cum catenis esse: 'to be in chains;' a common Latin expression. Cf. *cum telo esse*.

206. **quod est**. Cicero would say *quid sit*.

210. 'Let us get one favour from you.'

211. Some of Hegio's slaves had come out with the *lorarii* to get a look at the captives.

214. **incipisso** is a word peculiar to Plautus; 'but do not start a long talk.—Ah! no, I never meant to.'

215. **istim** was the old adverb for 'from the place where you are.' In the classical period its compound with the enclitic particle *-ce* was used, *istinc* (= *istim* + *ce*, like *hujusce*, *haec* = *hae* + *ce*, etc.). The similar formation *illim*, e.g. Most. 2. 2. 26, was discarded for *illinc*, although *olim* (derived from *olle*, the old form of *ille*) was retained, in the sense, however, not of 'from that place,' but of 'in that time,' 'then,' 'formerly.' *Hinc* points to an obsolete **him*; *deinde* (i.e. *de* + *im* + *de*), *exinde*, *inde* (i.e. *im* + *de*), *dein*, *deinde*, *exin*, or *exim*, *exinde*, *proin*, *proinde*, etc. to another such formation from the pronoun *is*. We have *utrinque*, *altrinsecus*, *extrinsecus*, but *utrim*, *alterim*, *exterim* were dropped, although *interim* was retained (in the sense of 'in the inside time,' not of 'in the inside place') along with *intrinsecus*.

Obnoxii: 'obliged.'

216. **quom . . . facitis**. Cf. v. 151.

quae uolumus = *eorum quae volumus*.

218. **iam** after **nunc** was pronounced as a dissyllable, as it was after *quum* or *quom*, *quoniam*, and after *et*, *etiam*.

219. **arbitrari**: this is the oldest sense of *arbitror*, 'to be an eyewitness (*arbiter*) of something.' *Arbiter* itself is usually derived from *ad* and an old verb *bīto*, 'to go,' (cf. *meridies* from *medius* and *dies*), and means 'one who goes to see something,' 'an eyewitness.'

230. **offerre . . . uilitati**, i.e. offer for sale at a low price.

232. **maxuma pars . . . homines**, a variation of *maxuma pars . . . hominum*.

233. **impetrant**. Notice the force of the present tense: 'are trying to obtain.'

236. Some lines appear to have been lost here.

238. **si audeam**: 'if I chose.' *Audeo*, i.e. **avideo* from *avidus* had originally the sense of 'to have a mind to,' and it retains this sense often in Plautus. *Sodes*, 'if you please,' is really *si audes*. Cf. Mil. 231 *auden participare me quod commentu's?*

240. **Audio**: a common expression in colloquial Latin to cut short another's remarks, 'I know, I know.'

tod. See v. 976.

243. **Vt qui** = *ut*. See v. 553.

fuisse: 'have been,' i.e. am no more, like v. 516 *nunc illud est, quom me fuisse quam esse nimio mavelim*, and Virgil's *fuimus Troes* (A. 2. 325); *sed fortuna fuit* (A. 7. 413).

246. **hostica.** In early Latin *hostis* had (like *hospes*, our 'guest') the meaning of 'stranger,' and passed from this sense to that of 'enemy.' In Plautus *hosticus* means sometimes 'hostile' (as here), sometimes 'strange,' as in Mil. 2. 5. 40 *hosticum hoc mihi domiciliumst, Athenis domus est.*

247. **seruibas** = *serviebas*, as *i* = *ie* in the voc. of nouns in *-ius*, or as *mi* (voc. of *meus*) = *mie* = *mee*.

'Do not treat me with any more ceremony than I treated you when you were my slave.' Philocrates is afraid that his faithful slave will betray himself in the scene with Hegio by showing him respect. Tyndarus from the first strikes one as being totally different from the ordinary saucy slave of Plautus' comedies, and we are quite prepared for his turning out in the last scene to have been really a gentleman's son.

ACT II. SCENE 2.

Hegio comes and falls into the trap the captives have laid for him. Philocrates, whom he supposes to be the slave, is sent to Elis to procure the release of Philopolemus, Tyndarus being left as hostage.

251. **Iam**: 'soon.'

253. Philocrates, true to his assumed character as Tyndarus, talks throughout this scene like a saucy slave, while Tyndarus speaks in the dignified tone of a gentleman in distress.

'Faith! you've made sure of not having to look far for us. We've a regular barricade here of gaolers and irons.'

in quaestione *esse alicui*, 'to be to seek' (cf. *in expectatione esse* Mil. 1279), is a frequent expression with Plautus

255. **quom etiam** = *etiam quum*, as *quum praesertim* = *praesertim quum*.

256. **cauisse** = *se cavisse*. Cf. v. 194.

cauitor, the old form of *cautor*.

captus est: 'is taken in.' *Capio* has often the sense of 'cheating' in colloquial Latin.

257. **ut** = *cur*.

sedulo, from *se* (i.e. *sine*) and *dolus*. Cf. v. 886 *dico sedulo* with Trin. 90, 480, etc. *non dicam dolo*.

258. **praesenti pecunia.** We have *praesentarium argentum* in Most. 2. 1. 14; Trin. 4. 3. 74.

259. **uitio uortere**: 'to reckon as a fault,' 'to blame one for,' is a common expression in Latin.

260. **fuāt.** The line is a trochaic septenarius and scans:

Nĕquĕ tĕ | nōbīs | sī hinc ābĕ | āmūs | sī fŭ | āt ŏc | cāsĭ | ŏ.

The third sing. subj. in Latin had originally the vowel in the final syllable long as in Greek, *fuāt*, φύγῃ(τ), but this final syllable came to be shortened, like so many other final syllables in Latin, owing to the tendency of the Latin language to throw back the accent from the end of the word. Cf. *pătĕr* and πατήρ.

261. **illi.** The locative case of *ille* (stem *illo*-). The particle *-ce* (like γε in ἔγωγε) was often attached to pronouns in Latin. In the earlier language it might be attached or not attached at pleasure, *illi* and *illice* or *illic*; *illim* and *illimce* or *illinc*; *illud* and *illudce* or *illuc*: but in course of time the usage came to be stereotyped that certain forms should have the particle and certain should not. Thus *illi* was limited to the dative, *illic* to the adverb (i.e. locative); *haec* to the nom. sing. fem., *hae* to the nom. plur. fem., etc., etc.

262. **Ita**: 'yes!' So *ita vero*.

fūimus: the *ū* was originally long. Indeed the oldest form of the perfect was *fūvi*, as in Ennius' well-known line, *nos sumu' Romani, qui fūvimus ante Rudini.* 'So we've not been the only laggards in war.'

264. **Quarum rerum**: objective genitive.

265. **Quod sciam.** Cf. v. 173.

nescibo. See v. 785.

nescium: 'unknown.' *Nescius*, *ignotus*, *notus*, *gnarus*, *dubius* are found both in an active and in a passive sense, i.e. both of persons and things. Cf. Rud. 275 *loca nescia*; Tac. Ann. 1. 5 *gnarum id Caesari*, etc. 'Whatever I do not know, I shall give you for unknown.'

266. The helplessness of a man in the barber's hands, or of a sheep while being shorn, made *tondeo* a common expression for 'to cheat' in Latin. Cf. our 'to fleece.'

'Now the old fellow is in the barber's hands; see! the scissors are at his head; not a scrap of a towel on his shoulders to protect his coat! Will it be a close crop, I wonder, or just a little off? Sure, if he knows his duty, he'll dock him well.'

attinet has its original sense 'holds to,' 'holds near.'

268. **strictim attondere** = ἐν χρῷ κείρειν.

269. **admutilabit**: 'will crop thoroughly.'

probe: a slang Latin word, like our 'thrash *soundly*,' 'a *good* beating,' etc. The *-e* is sometimes short in Plautus, like *benĕ*, *malĕ*.

270. **manelis.** See v. 516.

272. **seruitus**: in Elis.

273. **familiaris filius**: 'son of the house,' like *paterfamilias*, *materfamilias*, *filiusfamilias*.

274. **Eugepae** = εὖ γε, παῖ. Greek slang was fairly familiar to the lower orders at Rome, owing to the number of Greek-speaking slaves and the trade with Greek-speaking countries.

Thalem: the paragon of wisdom (cf. Rud. 4. 3. 64). We should say, 'Solomon.' There is an assonance on *Thalem* and *talento*.

275. **ad**: 'compared with,' = πρός.

276. Lit. 'how cleverly he suited his language to a slave's condition, to the slave's part that he is playing.' 'That was neatly turned by Mr. Slave to suit his part.'

277. **illi.** See v. 261. Cf. infr. v. 279.

Polyplusio: 'the Goldacres, far and away the most influential and respected family in these parts.'

279. **ipsus.** See v. 317.

ab: 'sprung from,' 'descended from.' It is certainly wrong to understand the words as *honor qui proficiscitur ab summis viris*.

280. **gratia**: 'influence.'

281. The play on **opimae** (connected with πίων, πιμελή, *pinguis*), (1) 'fat,' (2) 'rich,' may be rendered, 'then about his property—a pretty rich one, eh?—Rich! old Goldacre could get dripping out of it.'

282. **abimus.** Cf. v. 24.

284. **Salua res est**: 'it's all right:' the regular phrase in colloquial Latin.

285. **Thensaurochrysonicochrysides**, a ludicrous compound of θησαυρός, χρυσός, νίκη, and χρυσός: 'son of gold, outvying treasuries of gold.' It would sound like 'Lord Augustus Plantagenet Vere de Vere' in English.

286. **quasi** with **propter diuitias**.

287. Philocrates is afraid that Hegio will try to get a large ransom-money from his father, and so takes a new tack.

288. Theodoromedes Polyplusius was the real name of Philocrates' father (see vv. 635 and 970 infra).

289. **pertinax**: *tenax* : : *pertineo* : *teneo*.

290. **quando** = *si quando*.

291. **Samiis**: of earthenware. Cf. Bacch. 2. 2. 24; Cic. Mur. 36.

292. **subrupiat** = *subripiat*. The vowels in Latin were far more liable to change than those in Greek. One evidence of this is that the vowel is weakened in a compound verb in Latin, *ago*, *exigo*, but not in Greek, ἄγω, ἐξάγω. The weakest of the Latin vowels is *i*, and almost any vowel might be ultimately weakened to *i*. Thus the *a* of *rapio* was first weakened to *u* in *subrupio*, and then to *i* in *subripio*; *o* becomes *i* in *ilico* = *i* (loc. of *is*) *loco*: *u* becomes *i*, e.g. *optumus* became *optimus*; *e* becomes *i*, e.g. *unde* and *undique*.

293. **eadem**: 'at the same time.' Both *eadem opera* and *eadem* alone are used.

exquisiuero. Cf. v. 194.

296. **e re** = 'to one's advantage;' *a re* = 'to one's disadvantage.'

297. 'I may tell you I have heard it all already from your slave.'

302. **cum istoc** = *cum istius opibus*. Grammarians give the name of compendiary comparison to this construction.

303. **Memini quom** = μέμνημαι ὅτε.

304. **artat**: 'narrows,' from *artus*. 'Look you! chance moulds and pinches us as it chooses.'

305. **fueram** = *fui* or *eram*. Cf. v. 17.

307. **proinde ut.** Plautus does not use *proinde ac*.

familiae. The word *familia* seems here to have its original meaning 'the slaves (*famuli*) of a household.'

309. **nisi forte ipse non uis**: 'if you do not mind.'

uolueram. Cf. v. 17.

310. The audience would see the suitableness of the comparison better than Tyndarus himself.

314. **habueris** and **curauerit** have very much the same meanings. Cf. Lucr. 2. 31 *iucunde corpora curant* and 5. 1394 *iucunde corpora habebant*.

315. **profuerit.** Cf. v. 194.

317. **faterin** = *faterisne*. Final *s* was pronounced very faintly in Latin, like final *s* in French, and tended to be dropped altogether. In early Latin poetry it was elided (i.e. not pronounced) before a word beginning with a consonant, and even in prose such forms as *ain*, *viden* got a secure footing. Words like *ipse* = *ipsus*, *necesse* = *necessus*, *ille* = *ollus*, *legere* and *legeris*, *legebare* and *legebaris*, etc. show the same loss of final *s*. A final consonant faintly pronounced like *s* was very easily dropped in a language like Latin which never accented final syllables, and not only final consonants, but final vowels, e.g. final *ĕ* in *faterin* = *faterisne*, *dic* = *dice*, *hic* = *hice*, *nec* = *neque*, etc. The English language resembles the Latin in throwing the accent as far back as possible, while French, like Greek, accents final syllables; and so we have in modern English dropped the final *e* that we see in Chaucer's 'Aprille,' etc.

324. **uirtute**: 'kindness.'

327. **Est ... ubi** = ἔστιν ὅπου, 'in some cases.'

329. **hoc** may be acc. after *animum aduorte*, but it is more probably = *huc*. Cf. v. 480.

pariter: sc. *mecum*.

331. **duis.** See v. 947. The pres. subj. with *ne* in prohibitions is only used in classical Latin when the prohibition is a general one, 'do not steal,' 'thou shalt not steal,' 'steal not;' but not, as here, where

the prohibition is addressed to a definite person. In such a case the perfect subj. is used, 'ne dederis,' or 'noli' with the pres. inf.

332. **amittam.** Cf. v. 36.

333. **oras.** 'Say,' the old sense of the word, for *oro* is derived from *os*, 'the mouth.' Cf. Virg. A. 10. 96 *talibus orabat Iuno. Orator* in old Latin 'an ambassador,' 'spokesman,' e.g. Liv. 1. 15, etc.

334. **seruitutem seruit**: a favourite construction with Plautus. Cf. *messem metere* Trin. 1. 1. 11; *sermones serere* Mil. 3. 1. 105; *statuam statuere* Bacch. 4. 3. 1, etc.; cf. infr. 358 *benefit beneficium*.

illi = *illic*.

335. In the excitement of the discovery Tyndarus rather forgets the part he is acting and breaks out into slave-slang. [*Aside*] 'The dependant of my master here. [*To Hegio.*] Why! the thing's easy, as ready to hand as rain when it pours.' A servant in an English comedy would probably say 'as plain sailing as a ship in smooth water.'

336. **in procliui** = 'easy.' Plaut., Ter., Sall. = *proclivis* Cic. Lit. 'on a slope,' and so easily rolled down, the opposite of 'uphill work.'

338. **ab re**, 'to my disadvantage.' Cf. v. 296.

339. **donicum.** In Plautus' time *donicum* was used before a word beginning with a vowel, *donec* (a shortened form of *donicum*, as *nihil* of *nihilum*) before a word beginning with a consonant. The intermediate form *donique* we get in Lucretius, e.g. 2. 1116 *donique ad extremam crescendi perfica finem | omnia perduxit rerum natura creatrix.*

340. **aestumatum**: 'let me have him under a forfeit,' to be paid to Hegio in the event of his not coming back.

341. **misero.** Cf. v. 194.

344. **nihil est**: 'it is no good;' a common phrase in every-day Latin e.g. Hor. S. 2. 3. 6 *dic aliquid dignum promissis, incipe. Nil est: | culpantur frustra calami*, etc.

operam luseris = *operam perdideris*.

345. **transactum reddet** = *transiget*. Periphrases of this kind for the future are common in colloquial Latin, especially with *dabo*, e.g. *bene coctum dabit* Mil. 209; *pulcre ego hanc explicatam rem dabo* Pseud. 926; *hoc tibi inuentum dabo* Ter. Andr. 683. Similarly *habeo* with the perf. part. pass. answers to the perfect, e.g. Mil. 886 *regionem consili repertam habere*. The auxiliary verbs in the languages derived from the Latin are merely stereotyped usages of such a kind.

347. **ex sententia**: 'to one's mind;' a common phrase in Latin.

348. **adeo**: 'moreover,' 'further.'

hodie: 'at all,' used to strengthen a negative, e.g. Virg. Ecl. 3. 49 *nunquam hodie effugies.*

349. **meo periclo**: 'at my risk.'

350. **ingenio**: 'natural disposition,' from *in* and *gigno*. 'I 'll trust the goodness of his heart.'

351. **tua fide**: 'at your warrant;' a common phrase.

352. I. e. 'come to its performance,' 'come to be performed,' 'come to pass.'

potest is impersonal.

353. **Numquae causast quin**: 'have you any objection?' the regular phrase in colloquial Latin.

354. **Optuma immo**: sc. *causa est cur dem*.

355. **Atque**: 'in fact,' almost like *immo vero*. Cf. v. 585.

356. **Quom . . . honestas**. Cf. v. 151.

357. **collus**. In colloquial Latin we do not find the gender of substantives so strictly defined as in the classical speech. We get *hic dorsus* Mil. 2. 4. 44; *hic papauer* Trin. 410; *hi corii* Poen. 1. 1. 11. *Nasum* is always neut., *guttur* always masc. in Plautus.

358. **gratia**: 'service.' 'Do a good deed to a good man, and the service done will bring a crop of good.'

ea = *eius rei*. Cf. Virg. A. 2. 171 *nec dubiis ea signa dedit Tritonia monstris*; ib. 4. 237 *hic nostri nuntius esto*.

361. **quae res bene uortat** was the invariable prayer which a pious Roman would utter at the commencement of any undertaking. 'Your new master—and heaven bless the plan to me, my son, and you—wishes you to obey your old master's wishes faithfully.' The *quae res* refers to what comes after, *uolt te*, etc., and the construction, simple enough in this passage, throws some light on another construction, which is not so patent, viz. the use of *quod* in entreaties; e.g. Hor. Ep. 1. 7. 94 *quod te per genium dextramque deosque Penates | obsecro et obtestor, uitae me redde priori*, where the antecedent of *quod* is *uitae me redde priori*: 'put me back in my old life, a thing which I beg,' etc.

365. **uelle**: for *se velle*. Cf. v. 194.

368. **rectum**: p. p. p. of *rego*.

371. **prodes**: from *prosum*.

372. **Quom fers**. Cf. v. 151.

376. **Qui me quid . . . agitem . . . perferat** = *qui quid ego agitem perferat*; a common construction in the Comedians and indeed in all Latin. Cf. Trin. 2. 2. 96 *scin tu illum quo genere natus sit?* infr. 557 *uiden tu hunc quam inimico uoltu intuitur?* etc.

The Greek construction is the same *οὐκ οἶδα σ' ὅστις εἶ*, etc.

380. **rebitas**. In old Latin there was a verb 'to go,' *baeto* (or *bito*), of the third conj., connected with the Greek *βαίνω*. We have here one of its compounds, *rĕbītĕre*; in v. 604 we have another, *adbītĕre*.

From *adbītĕre*, or its other form *arbitĕre*, was derived the noun *arbĭter*. Cf. v. 211.

382. **pater.** Philocrates does not say *pater tuus*.

385 sqq. Philocrates and Tyndarus have a long and earnest conversation about Philocrates' departure, in which Tyndarus, as plainly as he can without arousing the suspicions of Hegio, implores Philocrates not to forget him when once he has effected his own escape, and Philocrates answers his faithful servant that he will take the earliest possible steps to procure his release from Hegio. Observe the change of the metre to suit the changed situation.

385. **adhuc locorum.** This partitive (like τοῦ γῆς; etc.), *loci*, *locorum*, with adverbs of time and place, is especially frequent in colloquial Latin.

390. **beneuolentem**: a common word for 'a friend' in the Comedians. Indeed *benevolens* seems to be always a subst. in Plautus, just as *benemerens* is always an adj. The classical form of *benevolens* is *benevolus*. Cf. *insciens* and *inscius*.

393. **ne praecipias.** Cf. v. 331.

tamen: last word in the sentence, as often in the Comedians, e.g. Mil. 3. 2. 52; Trin. 2. 4. 16.

394. **nisi quod.** Cf. v. 621.

396. **mora merast**: 'it is pure waste of time.' *Mora est* is a common phrase in every-day Latin. Cf. inf. v. 906.

397. **uicem**: a preposition, really the acc. of an old noun *vix*, 'a turn,' 'shift.' All prepositions were originally adverbs, and most adverbs were originally cases of nouns, e.g. χάριν, acc. of χάρις; *ergo* (e.g. *illius ergo Venimus* Virg. A. 6. 670) abl. of **ergum* = ἔργον; *supra*, *infra* abl. fem. of *superus*, *inferus*, etc., etc.

401. **tute** = *tu* + *te*, as *iste* = *is* + *te*.

Me . . . inter are probably a later insertion and should be omitted.

405. 'Never did I fail you in word or deed in the darkest hour.'

408. **Numquam** is in colloquial Latin used like our 'never' in strong denials, 'he will surely never be so stingy.' Cf. v. 657 infr. Very often *hodie* is added, cf. v. 348.

gratiis. Cf. v. 106.

418. Hegio is amusingly in the dark about all these repeated allusions to the faithful slave being rewarded. His *suum erum seruos conlaudauit* (v. 421) must have raised a laugh.

Di uostram fidem: *fides*, from meaning 'promise,' comes to mean 'promise of protection,' and simply 'protection.'

420. **corde**: 'from the heart,' 'heartily.'

421. **centensumam**: *n* before *s* is very often dropped in Latin, e.g.

formosus is in old Latin *formonsus*, *centesimus* is *centensumus*, etc. *Mostellaria*, the name of Plautus' comedy, should be *Monstellaria*, for it comes from *monstrum*, and means literally 'the play about the spectre;' or, as the title would probably be in English, 'The Haunted House,' (alluding to the story told by Tranio to Theopropides that his house was haunted). For *quotiens* we often get the spelling *quoties*, and on inscriptions we have COSOL, CESOR, etc. We can easily account for this dropping of *n* before *s* by the help of a remark of Cic. (Or 48. 159), that a vowel before *ns* was pronounced long. This dwelling on the sound of the vowel obscured the sound of the nasal.

423. **occasio ... cumulare** = *occasio cumulandi*; a frequent construction in colloquial Latin. Cf. Pers. 725, Curc. 59, Poen. 5. 4. 42.

425. **opera**: 'in deed.' *Opera experiri* is a common expression, e. g. Trin. 826.

429. **operis**: the plural of abstract nouns is often found in Plautus, e. g. *opulentiae* Trin. 2. 4. 89; *industriae* Most. 2. 1. 1; *perfidiae* infr. 522.

433. **pigneri** = *pignori*. Neuter nouns in *-us* wavered between the older declension in *-oris*, and the later form in *-eris* (cf. *vorto* and *verto*). We have *pignus -oris*, *tempus -oris*, etc., but *foedus -eris*, *scelus -eris*, etc. But we occasionally find *pignus -eris*, as here, and the locative case of *tempus* survives in the adverb *temperi* (v. 183 supr.); cf. *tempestas*, *intempestus*, etc.

434. **quom extemplo** = ἐπεὶ τάχιστα, is frequent in Plautus (cf. v. 786 infr.), though it is not used by Terence.

439. **fidele** = *fideliter*, like *facile* = *faciliter*, a very rare word.

441. **hunc**: i. e. Hegio, 'and do not lose this one you have found.'

444. **Hoc age.** Cf. v. 930 infr.

446. **Satin habes**: 'are you content?' the regular phrase.

447. **ornatus**: 'provided, i. e. accompanied by Philopolemus. *Orno* really means 'to equip,' 'to provide' in Latin, not 'to adorn.'

448. **Numquid aliud?** Cf. v. 191.

449. **uiaticum**: 'money for the road.'

trapezita: a Greek word. The native Latin word for a banker is *argentarius*. Roman bankers did very much the same business as English bankers. A Roman would deposit his money with an *argentarius*, and when he wanted money for any purpose would either go in person or send a cheque (*perscriptio*) for the amount required.

450. **Eadem opera.** Cf. v. 293.

syngraphum. It must be remembered that Aetolia and Elis were at war. We have another allusion to the Greek use of passports in Aristophanes Av. 1213

σφραγῖδ᾽ ἔχεις παρὰ τῶν πελαργῶν;—τί τὸ κακόν;—

οὐκ ἔλαβες;—ὑγιαίνεις μέν;—οὐδὲ σύμβολον
ἐπέβαλεν ὀρνίθαρχος οὐδείς σοι παρών;

452. **Bene ambulato**: a common way of taking leave, 'a pleasant journey to you!' the German *glückliche Reise!* the French *bon voyage!*

456. **sultis.** Cf. v. 110.

457. **Ecferat**: the full form of the preposition, 'out of,' was *ex* in Latin as it was *ἐξ* in Greek. In composition with a verb beginning with a consonant it became *ec-* in Latin, *ἐκ-* in Greek, e.g. *ecfero, ἐκφέρω.* In the classical period of Latin the *c-* of *ec-* was assimilated to the initial consonant of the verb, *effero.*

459. **Eadem.** Cf. v. 293.

460. **praeuorti**: a common word in the Comedians; 'I'll despatch this business first.' Cf. Merc. 2. 3. 41 *mandatis rebus praeuorti uolo;* Cist. 5. 8 *praeuorti hoc certumst rebus aliis omnibus.* The thing 'despatched' is in the dat. or (with pronouns) the acc., e.g. *ei rei, id*; the things postponed are also in the dative, e.g. *ceteris rebus.*

Act III. Scene 1.

Ergasilus returns in depressed spirits from the market-place, where he has been prowling about in search of a better invitation to dinner than Hegio's, and rails at the changed times and the unhospitable spirit of the younger generation.

461. **edit.** See v. 947.

464. **die**: for *diei.* See v. 800.

'Oh! if I could, I would tear this day's eyes out; such a load of stinginess to me has it laid on every living soul. A more hungriful day, more crammed with starvation, I never, never saw. A day when every undertaking comes to a standstill! It is Fast-holiday for my inside and no mistake.'

466. **ieiuniosus** is a Plautine coinage, 'hungriful.'

ecfertum. Cf. Aul. 1. 2. 6 *ita inaniis sunt oppletae atque araneis.*

467. **quoi**, sc. *diei.* He transfers to the day all his own experiences.

468. **resident ... ferias**: a common expression, e.g. *feriae residentur* Cic. Leg. 2. 22. 55; cf. Tusc. Disp. 3. 12; Liv. 2. 29.

469. **Ilicet**: from $\sqrt{i}$ (as in *ire*) and *licet* (cf. *scilicet, videlicet*) takes here the construction of *ire licet*, viz. *licet arti ire in crucem.* So *scilicet* in Lucr. e.g. 2. 469 *scilicet esse globosa tamen*, and *videlicet* in 1. 210 *esse videlicet in terris primordia rerum.*

470. **ridiculos**: a substantive (cf. v. 477 infr.). They are the *derisores* of v. 71.

471. **Lacones**: because they had wooden benches to lie on: cf. Cic. pro Murena 35, 74 *Lacedaemonii ... cotidianis epulis in robre accumbunt.*

imi supselli: 'at the far end of the table.' Another reading is *uni* (= *unius*), but it is difficult to see what this would mean. It is explained that parasites and inferiors were not allowed to sit on the guests' couches (*lecti*) at dinner, but only on benches (*subsellia*) placed beside the couches. If this be referred to in *uni*, we might translate it 'who get nothing but the benches.'

472. 'Those Sir Knock-me-downs, with nothing but their talk to live by.' He talks of the diners-out as if they belonged to a noble family, the *Plagipatidae* (like the *Collicrepidae*, 'collar rattlers' of Trin. 4. 3. 14).

473. **reddant**, i. e. 'return the invitation.'

474. **opsōno** = ὀψωνῶ, is a common word in the Comedians for 'buying victuals,' 'catering,' 'marketing.'

prouincia: in Plautus' time meant simply any charge or duty entrusted to a magistrate. Cf. Mil. 1159. The derivation of the word is uncertain.

476. **in tribu**: i.e. at the *Comitia Tributa* in its legal capacity as a court.

477. **teruncí**: 'a farthing.' The *teruncius* was ¼ *as*, 3 *uncias*.

478. **dudum**: 'a short time ago' (common in the Comedians and Cicero), viz. after the conversation with Hegio at the end of Act 1.

479. **atque**: 'and all at once;' a common expression in every-day Latin. 'At the word they're dumb.' Cf. Most. 1050 *quom eum conuocaui, atque illi me ex senatu segregant.*

480. **hoc** = *huc*. *Hoc* was the original form both of the sing. neut. and of the adverb 'hither' (which was nothing but the acc. sing. neut.). In the classical period it became the usage to confine *hoc* to the pronoun, *huc* to the adverb. Still Virg. A. 8. 423 has *hoc tunc ignipotens caelo descendit ab alto.* 'Who says "to my house?" Who makes an offer!'

481. **me rident**: 'laugh at my joke.'

abnuont: 'they shake their heads.' *Abnuo* is the regular word in Latin to indicate refusal; *caput quatio* or *quasso* indicates sorrow or anger, e.g. *iamque caput quassans grandis suspirat arator*, Lucr. 2. 1164.

482. **unum**. The numeral takes the place of the indefinite article in colloquial Latin, but never quite got this footing in the classical language, although in the Romance languages of course it is the regular indefinite, as *ille* or *hic* became the regular definite article.

483. **menstrualis epulas**: 'free board for a month.'

apiscier = *apisci*, in classical Latin *adipisci*.

484. **de conpecto** = *de compacto*, but the right spelling is *compectus* from *compeciscor*, and *compactus* from *compingo*.

486. **dentis ut restringerent**: 'by showing their teeth.' Cf. *stringere*

gladium. He means, 'They did not accord me the faintest possible smile.'

487. **postquam uideo.** Cf. v. 24.

488. **rest** = *res est*. The pronunciation of *est* was often slurred over in Latin, as that of *is* in English, and the verb joined to the preceding word, e.g. *rest* (i.e. *res'st*), *amicust* (i.e. *amicus'st*), as in English 'it's,' 'there's,' etc.

489. I.e. as the oil-sellers in the Velabrum, the market for delicacies of the table at Rome, combined to keep up the price of salad-oil.

491. **obambulabant**: 'were walking about.'

492. **barbarica**, i. e. *Romana*. Plautus is fond of making his characters (who of course were Greeks) speak of the Romans as *barbari* (βάρβαροι). Cf. infr. 884 *quid tu per barbaricas urbis iuras?* Mil. 212 *nam os columnatum poetae esse indaudiui barbaro, | quoi bini custodes semper totis horis occubant* (referring to Naevius). In the prologue to the Trinummus we have, v. 20, *Philemo scripsit, Plautus vortit barbare.*

The Roman law referred to is the law of the Twelve Tables prohibiting all *societates* that would tend to the prejudice of the state.

494. **Is** = *iis*. Cf. *gratis* = *gratiis*.

495. **egero.** Cf. v. 194.

497. **decolabit**, from *cōlum*, 'a sieve,' lit. 'trickle through a sieve.' 'If this last hope ooze away.'

Act III. Scene 2.

Hegio comes in radiant along with Aristophontes, another noble captive from Elis, and sings a song in lively, cheerful measure, describing his successful despatch of the pretended 'Tyndarus' and the congratulations that are showered on him.

499. **bono puplico**: abl. of attendant circumstances, 'to the public weal.' Cf. Liv. 2. 1. 3 *pessimo publico*, 'to the detriment of the state.'

500. **ubi quisque uident**: a plural verb with *quisque* is common in colloquial Latin. Epid. 212 *filios suos quisque visunt*, etc.

504. **eminebam**: 'emerged.'

511. **atque.** Cf. v. 481.

514. **exoluier** = *exsolvi*.

Act III. Scene 3.

Tyndarus, knowing that Aristophontes will recognise him and discover the plot to Hegio is in despair. He tries to hide in a corner of the stage.

516. **fuisse**: 'to have been,' i.e. to be no more, like Virgil's *fuimus Troes*. Cf. v. 240.

nimio. Cf. v. 102.

mauelim = *malim*. The Latin *v*, like the (similarly pronounced) Greek digamma, and English *w*, was often absorbed by a neighbouring vowel, e.g. *dītior* = *divitior*, *jūnior* = *juvenior*, *rūrsus* = *reversus*, *brūma* = **brevima*, *Jūpiter* = **Jov-pater*, *nūndinae* = **novemdinae*, *nūper* = **noviper*, *nūntius* = **noventius*, *denuo* = *de novo*.

517. **spernunt** has here its original sense of 'separate,' 'remove,' as in Mil. 1232 *ille illas spernit, segregat ab se omnis extra te unam*.

519. **adeo**, 'moreover,' 'further.'

aspellat: from *aspellĕre* (*abs-pello*), 'drive away;' a verb in common use in Plautus and Terence.

521. **obuiamst** would be in Cicero *in promptu est*.

522. **deprecatio**, 'prayer for pardon.'

perfidiis. Cf. v. 429.

526. **malam** with **pestem**.

528. **Philocrati** may be gen. (cf. *Herculi* Most. 4. 2. 68; *Charmidi* Trin. 744), or dat. (cf. v. 509 supr.).

529. **si** = *etsi*. *Ne Salus quidem servare me potest* was a proverbial saying at Rome. Cf. Most. 2. 1. 4.

copia: 'chance.'

530. **nisi si** = *nisi*, found in all periods of Latin.

531. **malum**: an interjection, 'plague take it!'—frequent in colloquial Latin.

ACT III. SCENE 4.

Tyndarus tries to persuade Hegio that Aristophontes is mad, and should not be listened to; but his plot is finally detected by Hegio, and he is condemned to severe labour in the stone quarries.

533. Tyndarus has gone to the extreme corner of the stage to escape detection if possible.

537. **perderent** for *perdidissent*, like Virgil's *obruerent Rutuli telis*.

periisti in its literal sense 'to disappear from,' 'go away from,' (as in Rud. 1111 *quibuscum parua Athenis periit*) with allusion to its common use as passive of *perdo*, 'to be destroyed.' Perhaps ἤῤῥησας (from ἔῤῥω) stood in the Greek original, 'you went fatally.'

'If only Death had taken you off before you took yourself off from Elis.'

541. Aristophontes thinks Tyndarus' affected ignorance of him is the 'uppishness' of a slave towards a gentleman in distress. Tyndarus' face all through this scene must have been a study; first, his expression of terror when Hegio and Aristophontes come towards the corner where he

is skulking; then his attempts to conceal it from Aristophontes; then the sudden gleam of hope that would lighten it when the idea occurs to him to persuade Hegio that Aristophontes is a lunatic. Masks did not come into use on the Roman stage till after the time of Terence, and certainly the fun of a great many of Plautus' scenes would be lost if the facial expression of the actor were not seen.

548. **istic.** See v. 761. Cf. *illic* 550.

auris inmittas tuas: the acc. governed by the *in-* of *inmittas*, as Lucr. 1. 117 *an pecudes alias diuinitus insinuet se*.

550. **qui sputatur morbus**: lit. 'the malady which is spat on,' i.e. 'the malady cured by spitting on the patient' (cf. v. 554), 'that ailment with the spitting cure.' The malady referred to was probably melancholia; cf. Galen 19. p. 706. *Sputo* is the frequentative of *spuo*. But perhaps the right reading is *qui insputatur morbus*.

551. **Vltro istum a me**: sc. *arcete, prohibete*. 'Keep him off! keep him off!' *Ultro* has here its literal sense, as in *ultro citroque*, 'to the further side,' just as *citro* = 'to this side,' *intro* = 'to the inside.' From meaning 'to the further side,' it came to mean 'furthermore,' 'besides,' e.g. Virg. A. 2. 145 *his lacrimis uitam damus et miserescimus ultro*; and gradually acquired the sense of 'besides what one required to do,' 'of one's own accord.'

Ain = *aisne*. See v. 317.

553. **ut qui.** The adverb *qui*, 'how,' came to be used in colloquial Latin as a mere particle with certain conjunctions and adverbs (cf. its use with 'as' in vulgar English 'as how'), e.g. *hercle qui*, *edepol qui*, *utqui*, *nequi* (v. 738 infr.), *atqui*. Of these compounds only the last established itself in the classical language.

556. **etiam**: 'still.'

557. **intuitur**: from *intuor*, a byform of *intueor* Most. 3. 2. 150. So *contui* ib. 3. 2. 152; *obtuēre* ib. 1. 1. 66; 3. 2. 151.

concedi optumumst: 'you had better retire.'

560. **siet.** See v. 193.

561. **Hau uidi magis**: 'a likely story!' an ironical expression of disbelief, common in colloquial Latin. Cf. Amph. 2. 2. 47, the full phrase would be *hau uidi qui magis sodalis meus sit*.

562. **Alcmaeus.** It is more probable that the form Plautus would use is *Alcumaeus* or *Alcumēus*; for the Romans of his time seem to have been unable to pronounce such combinations of consonants in Greek words without inserting a vowel. Ἀσκλήπιος became *Aesculapius*, τέχναι *techinas*, μνᾶ *mina*, δραχμή *drachuma*. In still earlier times the attempts to Latinise Greek names were often ludicrously wide of the mark, *Polluces* for Πολυδεύκης, *Catamitus* for Γανυμήδης, *Proserpina* for Περσεφόνη, etc.

In Plautus' own time Greek names were learnt, not as in earlier times from intercourse with Greek merchants, etc., but from Greek books, and so the Latin forms he uses in his plays correspond very nearly with the Greek, the most patent differences being this insertion of a vowel to facilitate the pronunciation of a guttural combined with λ, μ, ν (when such a combination followed a short vowel), and the transliteration of θ, φ, χ by *t*, *p*, *c*, of υ by *u*, and of ζ by *ss* (for the letters *th*, *ph*, *ch*, *y*, *z* did not come into use till Cicero's time to express θ, φ, χ, υ, ζ.) A word like κύκνος would be in Plautus' time Latinised in the form *cucinus*, e.g. Men. 854 *barbatum tremulum Tithonum, qui cluet Cucino patre.* In Cicero's time it would be *cygnus*, the *cn* of the Greek being found too hard for a Roman mouth to pronounce and so changed into *gn*.

Alcmaeus atque Orestes et Lycurgus: a famous trio of madmen, cf. Anacr. 31

θέλω, θέλω μανῆναι· | ἐμαίνετ' Ἀλκμαίων τε
χὠ λευκόπους Ὀρέστης, | τὰς μητέρας κτανόντες.

Lycurgus is the Thracian king of that name who was driven mad by Dionysus.

563. **Vna opera**: 'as much.' Both *una* and *una opera* are found in this sense in every-day Latin; cf. *eadem* and *eadem opera* (see v. 293). We get the full phrase, of which *una opera* is a contraction, in Pseud. 1. 3. 84 *pol qua opera credam tibi, Una opera adligem fugitiuam canem agninis lactibus.*

furcifer: 'scoundrel.' The *furca* was a heavy forked piece of wood placed as a punishment on a slave's neck, his hands being tied to the two ends.

567. **uero** = *re vera.*

569. **uera**, acc. pl. neut.

uanitudine = *fallacia. Vanus* often = *fallax*, e.g. Virg. A. 11. 715 *vane Ligus*; 2. 80 *vanum etiam mendacemque improba finget.*

573. **Alidem** = *in Alidem.*

574. **Quem patrem, qui seruos est**: 'father! of a man who is a slave?'—for the slave had no parentage in the eyes of the Roman law.

575. **fuisti.** Cf. v. 516.

577. 'Do you call yourself free man?—No! I call myself Philocrates, not Freeman.' We might reproduce the pun in this way in English; but it must of course be noticed that *Liber* is the God Bacchus.

579. **ludos facere**: *aliquem*, as here, Aul. 2. 2. 75, etc., or *alicui* as Most. 427, etc., 'make game of.'

581. **qui**: the adverb.

583. **bonis**: 'respectable people,' as opposed to the needy classes (*miseri*).

584. **insistas**: 'set about.'

585. **aliquid pugnae dedit** = *aliquid pugnavit*, 'has made a hit or two.' *Pugnam dare* is slang Latin for 'to trick,' 'play a piece of mischief.' Cf. Ter. Eun. 899 *dabit hic pugnam aliquam denuo.*

586. **redimere se ait.** Cf. v. 194.

ne utiquam: always to be scanned in Plautus with the first syllable short, the *e* being elided and not forming a diphthong with the *u*.

592. **Enim** is often found at the beginning of the sentence in the Comedians, and in the sense that was in classical Latin confined to the compound *enimuero*, 'indeed,' 'of a truth.' Cf. Trin. 5. 2. 10 *enim me nominat*; Mil. 2. 5. 19, PA. *quid metuis?* SE. *enim ne nosmet perdiderimus uspiam.* It has the same sense in Virg. A. 8. 84 *quam pius Aeneas tibi enim, tibi, maxima Iuno, | mactat, sacra ferens*; G. 2. 508 *hunc plausus hiantem | per cuneos geminatus enim plebisque patrumque | corripuit.*

We get *quia enim, ut enim, ne enim*, etc. in colloquial Latin, e.g. infr. v. 884 *quia enim item asperae | sunt*; Mil. 834 *quia enim obsorbui.* Indeed *enim* seems never to have the sense of 'for,' 'because' in Plautus, and only seldom in Terence.

audin quid ait. See v. 669.

593. **insectabit.** Cf. v. 935.

597. The *tunica molesta* is alluded to here, a form of punishment which consisted in smearing the criminal with pitch, and setting fire to it. Cf. Juv. 1. 155 *taeda lucebis in illa, | qua stantes ardent, qui fixo gutture fumant.*

598. **lărŭăe.** In Plautus' time this word was of three syllables. *Laruatus* = 'possessed by evil spirits,' 'mad,' e.g. Men. 5. 4 *num laruatust aut cerritus?*

600. **mastigiae**, a Greek word, (nom. μαστιγίας), from μάστιξ, 'a scourge.' The Latin equivalent is *verbero.*

601. **concinnat**: colloquial Latin for *reddit.* Cf. v. 818 *qui concinnant liberis orbas ouis.*

602. **te uolo** is the regular phrase in colloquial Latin for 'I wish to speak with you.' 'A word with you alone!'

604. **adbites.** See v. 380.

605. **creduis.** See v. 947.

611. **abnutas**: the frequentative of *abnuo.* Plautus is very fond of frequentative verbs.

614. **quoi neque pes, etc.**: a Latin proverb like our 'what no one can make head or tail of.' Cf. Cic. Fam. 7. 31 *res ita contractae ut nec caput nec pedes*; Asin. 3. 3. 139 *nec pes nec caput sermonum apparet.*

615. 'Look at him, and you see *Ajax Furens*, all but the get-up.'

Ornamenta: the regular word for a stage-dress, e.g. Pers. 1. 3. 79 *πόθεν ornamenta?—Abs chorago sumito;* Trin. 4. 2. 16, etc.

617. **inter sacrum saxumque**: a proverb for a perilous situation, like that of an animal about to be sacrificed, 'between the altar and the flint knife of the priest.' (Cf. Liv. 1. 24. 9 *porcum saxo silice percussit.*) 'The knife is at my throat.'

619. **audibis**. See v. 785.

620. **expurgare**. We get both the classical forms *purgo, iurgo,* etc. and the older forms *purigo, iurigo* in Plautus.

624. **dudum**. Cf. v. 478.

625. **nullam causam dico quin**. Cf. v. 353.

626. **deliquio siet**, lit. 'it turn to the loss of.' Or else *deliquio* may be nom. of a *deliquio -onis*, which would stand to *deliquium* in the same relation as *obsidio* to *obsidium*, *contagio* to *contagium*, etc. We have *delicuus* in the sense of 'lost,' 'missing,' in Cas. 2. 2. 33 *quando tibi nil domi delicuom est.*

631. **rusum**=*rursum*: 'tit for tat!' The form in *-us*, *rursus*, was hardly in use in Plautus' time. He uses both *prorsus* and *prorsum*, *advorsus* and *advorsum*, but only *sursum, seorsum, sorsum, quorsum, exadvorsum, aliovorsum*, etc. Of course *rursum*=*reversum*, 'towards turning back,' 'in a backward direction,' 'back again,' 'again.'

635. **probe**: 'finely.' See v. 269.

636. **i dierectum**: lit. 'go to hang yourself up (*erectum*) in spread-eagle fashion (*di-*).' The word was perhaps pronounced by Plautus as a trisyllable, *dĭĕrectum*.

637. **supsultas**: 'leaping up again and again,' 'throbbing.' Cf. Aul. 4. 3. 3 *continuo meum cor coepit artem facere ludicram, Atque in pectus emicare.*

641. **deruncinatus**: lit. 'planed down,' from *runcīna*, 'a plane.' Cf. *deascio* Plaut.

deartuatus: lit. 'torn limb from limb,' from *artus*, 'a limb.'

643. **uide sis**: 'are you sure?' lit. 'see, if you please' (*si vis*), sc. that you are speaking correctly. This is a common phrase in colloquial Latin.

644. **magis . . . certius**: common enough in colloquial Latin, e.g. Mil. 613 *magis non potest esse aliud ad rem utibilius*, and of course 'more surer' is not unknown, in vulgar English.

647 sq. We get an idea from these two lines of the 'get-up' of a young gallant on the Roman stage. 'Thin features, sharp nose, complexion fair, eyes black, hair reddish, in locks, and curled here and there.'

649. **Vt . . . processerim** depends on *conuenit*, which Hegio uses in

the sense of 'the description agrees or tallies,' but which Tyndarus takes in the sense 'it is agreed or determined.'

in medium: 'out' from his hiding-place (vv. 533 sqq.).

655. **nuculeus** = *nucleus*. Cf. *periculum* and *periclum*, etc.

656. **susum uorsum**: 'upwards.' *Susum* or *sursum* = *subuorsum* or *subversum*, 'to the from-under turning,' 'in the upward direction,' so that in this phrase the *uorsum* occurs twice; *rusum* or *rursum* = *reversum*, 'to the back turning,' 'backwards;' *deorsum* = *deuorsum*, 'to the down-from turning,' 'downwards.' (*Sursum deorsum* = 'topsy turvy,' 'upside down,' e.g. Ter. Eun. 2. 2. 47.)

os subleuere offuciis. The trick of smearing the face of a man, drunk or asleep (cf. Virg. Ecl. 6. 22), supplies a frequent metaphor for deception or trickery of any kind. Examples of this and similar metaphors will be found in Excursus xvi. of Ramsay's edition of the Mostellaria.

657. **numquam.** Cf. v. 408.

Colaphe, from κόλαφος, 'a box on the ear.'

Cordalio should perhaps be *Cordulio*, from κορδύλη, 'a cudgel,' or *Condalio*, from *condalium*, a slave's ring, Trin. 1014.

Corax, κόραξ, 'the knocker on a door.'

'Here! Slap! Cuff! Knocker! come out and bring the straps.—Are we to go for wood?' Hegio, of course, means the *lora* to be used for flogging Tyndarus.

660. **Quid hoc est negoti?** The partitive gen. after neuter pronouns is common in old Latin, e.g. Aul. 1. 2. 39 *quid rerum geram?* Mil. 4. 8. 1 *quid modi flendo facies?* Amph. 2. 1. 26 *quid hoc est hominis?*

The Germans would say not 'what is this *of* a business?' but 'what is this *for* a business?' *was ist dies für eine Arbeit?*

661. **sartor** = *sarrītor*, 'hoer,' 'weeder.' 'You prime sower and hoer and reaper of the mischief.—Could you not manage to slip in "harrower"? A farmer always harrows before he hoes.'

662. **audebas.** Cf. v. 238.

664. **Atăt**, an exclamation of surprise. 'Hallo!'

667. **sultis.** Cf. v. 110.

669. **quam ob rem suscenses**: the ind. is used in indirect questions in old Latin as it is in Greek. An early language always shows the form of construction that is called Parataxis, viz. making two clauses stand side by side, instead of subordinating the one to the other. The two clauses *quid negotist* and *quam ob rem suscenses mihi* stand unconnected in old Latin; classical Latin subordinates the latter to the former, and writes the latter *quam ob rem suscenseas mihi.* Cf. Most. 876 *scio quo properas;* Mil. 612 *uolo scire, eodem consilio ... num geremus rem;* Aul. 773 *nunc quid uis, id uolo noscere*, etc., etc.

670. **quod** = *quoad.*

672. **deartuauisti.** Cf. v. 641 supr.

683. **ast**, an old Latin particle = 'and if,' 'but if.' It is found in old laws: e. g. Lex Serv. Tullii SEI PARENTEM PVER VERBERIT, AST OLE PLORASSIT, PVER DEIVEIS PARENTOM SACER ESTO, i. e. *si parentem puer verberet, si autem ille ploraverit, puer divis parentum sacer esto.* It is used now and then by Cicero in his Letters, and by Virgil, but by both as a synonym of *at*, with which no doubt *ast* is etymologically connected. It seems to be 'at-s-te,' just as *absque* is 'ab-s-que.' But the word appears in Plautus' time to have been confined to legal and ceremonial language, and the reading here is probably wrong.

687. **periculo . . . ponere**, like *pigneri ponere* v. 433.

688. These moral sentiments would probably 'bring down the house.' Plautus strikes a higher note in the *Captivi* than in any other play, and in the Epilogue (vv. 1029 sqq.) he takes credit to himself for having avoided the low buffoonery of his other comedies.

689. **Ācherunti**, a locative case, like *Karthagini* Poen. 5. 2. 78; *Sicyoni* Cist. 1. 3. 8. Cf. v. 998 infr.

clueas. In old Latin there was a verb *clueo*, like the Greek κλύω in its special sense of 'to be spoken of,' e. g. Trin. 2. 2. 33 *uictor uictorum cluet;* Lucr. 1. 120 *coronam, | per gentes Italas hominum quae clara clueret.* 'Go, get your glorious name then in Acheron.'

gloria is abl. of manner.

690. **per** = *propter.*

interit, 'is ruined or undone;' a common word in the Comedians.

691. **exemplis pessumis**: a common phrase in every-day Latin. Cf. Most. 1. 3. 35 *di me pessumis exemplis interficiant.*

692. **morti** = *ad mortem.* Cp. Virg. A. 2. 85 *demisere neci*, etc.

694. **interduo.** See v. 947.

696. **adfore**, sc. *eum.*

700. **aeque melius**: a confusion between *melius* alone and *aeque bene*, very common in colloquial Latin, e. g. infr. 828 *qui homine hominum adaeque nemo uiuit fortunatior;* Mil. 552 *nam ex uno puteo similior nunquam potis | aqua aeque sumi.*

701. **dedisse operam malam**: 'have done a bad turn to;' often occurs in colloquial Latin.

703. **Votuin** = *vetuine.* The Romans liked the sound of *o* after *v*, and so, when preceded by *v*, this vowel was retained in words where it had previously existed (cf. v. 8), and often substituted for other vowels, as for *e* in *voto, vorto, volo* (inf. *velle*), for *a* in *vocīvus* (= *vacuus*), *voco* (= *vaco*), etc., just as in English *a* takes the sound of *o* after *w* in *war, water*, etc. (Latin *v* had of course the sound of English *w*.)

704. **Quor.** See v. 862.

705. 'Because the truth would have hurt the person I wished to serve.'

706. **Optumeest** and *bene est* are stock expressions: 'all is well; I desire nothing more.'

708. **custodem addiderat**: *addo* is the verb regularly used in this phrase in Latin. Cf. Virg. A. 6. 90 *nec Teucris addita Iuno* | *usquam aberit*. 'Made me his attendant.'

710. **sorsum** = *se* (equivalent of *sine*) + *uorsum* or *uersum*, 'to the away turning,' 'in the contrary direction,' 'otherwise.' The compound of *sub* and *versum* is *sursum*. Cf. v. 656.

712. **faxet**: *faxit* is probably the true reading.

713. **Emitteresne . . . manu**: 'would you manumit?' *Emittere manu* is the regular phrase in the Comedians.

714. **Essetne** = *nonne esset?* *Nonne* is seldom found in Plautus.—The true relation of the three particles *-ne*, *nonne*, *num*, to each other is this: *-ne* is the particle of interrogation. In questions that expected a positive answer *non* was generally inserted, just as we insert 'not' in English, 'is not this the case?' *hocne non ita se habet?* or *nonne hoc ita se habet?* and in course of time the use of *non* with *ne* became the stereotyped form for such questions. *Num* is simply the adverb of time 'now,' which in classical Latin only appears in the form strengthened by the particle *-ce*, viz. *nunc* (= *numce*), but which is seen in a shorter form in such phrases as *nudius tertius*, etc. = *num dies tertius*, 'it is now the third day since.' It stands to *nunc* in the same relation as the Greek enclitic *νυν* to the adverb *νῦν*. In questions that expected a negative answer *num* or *nunc* was generally inserted, just as we insert 'now' in English, 'now *is* this the case?' *num hoc ita se habet?* and so its use in such questions became the rule in classical Latin.

717. **postulauisti** = *ἠξίωσας*.

718. **nuperum.** *Nuperus* is an ante-classical word, but it survives in the adverb *nuper* = *nuper-um* (cf. *nihil* = *nihilum*), being, of course, derived from *novus*, like *nūntius* = **noventius*, *Jūpiter* = **Jov-pater*, etc.

nouicium = 'a newly purchased slave;' the regular word.

719. **Te perdocere** = *perdocere*. Cf. v. 739.

723. **latomias lapidarias.** The Greek and Latin words stand curiously side by side here. In fact the whole of Roman comedy has a hybrid appearance, half Greek and half Latin. The plays are translations from the Greek, and the scene is laid in Greece; the actors wore the Greek *pallium*, not the Roman *toga*; and Greek words occur in every dozen lines.

725. **Cotidiano** = *quotidie*, very rare.

sesquiopus: 'half as much work again.'

726. **Sescentoplago nomen indetur tibi**: 'you'll be nicknamed "Forty stripes save one."' For the construction see v. 69.

728. **Curabitur**: 'we'll look after him; never fear.' Hegio pretends to understand *perduis* in the sense of 'lose.'

729. **neruo**: 'prison' (lit. 'thong'), a common word in Plautus and Terence.

custodibitur. Cf. v. 785.

730. **Interdius**, an adverb = *interdiu*. Cf. v. 835.

731. **apsoluam**: 'let him off.'

738. **Nequi.** Cf. v. 553. 'That he get as good allowance as the man who gets the heaviest.'

740. **tuo stat periculo**: lit. 'stands at the price of, i.e. costs, a risk to you.'

743. **minitas.** Cf. v. 935.

751. **recta**: adverb = 'straight,' 'directly.'

754. **apsque** in old Latin is always accompanied by *esset*, *foret*, etc., and has the sense of 'but for,' = *si sine*, e.g. Trin. 832 *nam absque foret te, sat scio in alto | distraxissent disque tulissent satellites tui me miserum foede*. The word is not used by classical writers, but reappears in silver Latin with the sense of 'without,' = *sine*. It is derived from *abs*, a form of *ab*, and the same particle *que* as appears in *quisque*, *quandoque*, etc., in the sense of the English 'ever,' and to which the Homeric τε in ὅς τε, οἷά τε πολλά, etc. corresponds.

757. **Satis sum semel deceptus** = *satis est me semel deceptum esse.*

760. **surpuit** = *surripuit*. Even Horace uses the contracted form of this verb, e.g. Od. 4. 13. 20 *quae me surpuerat mihi.*

762. **potitus hostiumst.** Cf. v. 92.

quod hoc est scelus: 'what a piece of ill luck is this!' *Scelus* and *scelestus* seem often to have this sense of misfortune arising from guilt, besides their usual sense of guilt itself. Cf. Virg. A. 7. 307 *quod scelus aut Lapithas tantum aut Calydona merentem?*

763. **in orbitatem**: 'in order to be childless,' 'all to be left childless in the end.'

764. **neminis**: neither *neminis* nor *nemine* are used by classical authors, *nullius* and *nullo* taking their place.

766. **Exauspicaui** and **Redauspicandum** are Plautine coinages, like *redambulo* v. 900; *re-spondeo* 898. We should expect deponent forms. (Cf. v. 935.)

ACT IV. SCENE 1.

Ergasilus comes from the harbour, where he has just met Philocrates returned from Elis with Philopolemus, and hastens to give the joyful tidings to Hegio.

769. **opiparus** = 'sumptuous,' an ante-classical word.

770. **festiuitatem**: 'feasting.'

771. **Pompam**: viz. of message-boys bringing the many articles ordered for the dinner that must commemorate the occasion. 'Train of victuals.'

774. **amoenus dies.** Ergasilus' opinion of the day has changed since his violent abuse of it in vv. 464–7 *Nam hercle ego huic die, si liceat, oculos ecfodiam lubens*, etc.

775. **sine sacris hereditatem**: a Roman proverb for 'a rose without a thorn.' Roman estates were so often encumbered with religious dues (just as a Roman Catholic estate might be now-a-days) that an estate not so encumbered was a singularly lucky windfall. Cf. Trin. 2. 4. 83 *cena hac annonast sine sacris hereditas.*

aptus: from *apiscor.*

ecfertissumam: from *effertus*, p. p. p. of *effercio*, or *effarcio*, 'to stuff,' 'fill out.'

778. **certa res est** = *certum est*, freq.

779. **Coniciam in collum pallium**: i.e. to run the easier. Only slaves would run in the street. Cf. Poen. 3. 1. 19 *liberos homines per urbem modico magis par est gradu | ire: seruoli esse dico, festinantem currere.* Terence Eun. prol. 36 talks of the *currens servus* as one of the stock parts of Roman comedy, *currentes servos scribere | bonas matronas facere, meretrices malas, | parasitum edacem, gloriosum militem.*

785. **scibitur** = *scietur.* In the classical period the true future in *-bo* was only used with verbs of the first and second conjugation, while the subjunctive form was used instead of the future in those of the third and fourth, e.g. *capiam, sciam.* But this rule was not observed at Plautus' time, so we have the fut. of the 4th conjugation in *-bo* in his plays. We even find a third conjugation future in *-bo*, viz. *reddībo* in Men. 5. 7. 49. but this is due to the form of the future of the simple verb, *dabo.*

786. **Quom extemplo.** Cf. v. 434 supr.

790. **age hanc rem** = *hoc age.* Cf. v. 930.

791. **interminor**: 'forbids with threats.'

793. **ore sistet**: 'will be laid flat on his face;' *sisto* is here neuter.

798. **quisque** = *quis* + *que*, a particle that answers to our English

'ever' = 'whoever.' (See v. 754.) From this its original meaning (as here) it came to mean 'everyone,' 'each.' The suffix *-cunque* took the place of *-que*, cf. *quandoque* and *quandocunque*; *quisque* and *quicunque*. The word *cumque* in Hor. Od. 1. 31. 15 *mihi cumque salve* | *rite vocanti* is probably 'whenever,' being compounded of *quum* and this particle *que*.

Dentilegos: a Plautine coinage, i. e. they will have to gather up their teeth from the ground. 'Tooth-pickers.'

800. **die** = *diei*. Julius Caesar, in his book on Latin Grammar, entitled 'De Analogia,' held this to be the correct form. The *-e* is a contraction of *-ei*, as we have *-u* for *-ui* in second supine forms (*pulcher visu* = *pulcher visui*), or in *curru*, Virg. A. 1. 156 *flectit equos curruque volans dat lora secundo*. Similarly *rei* is always one syllable in Plautus. Cf. Lucr. 3. 918 *aut aliae cuius desiderium insideat rēi*.

805. **Mira sunt ni**, or *mirum est ni*, like the later *nimirum* (which is not found in Plautus), has an affirmative sense, 'I should be surprised if a thing were not the case, e.g. Trin. 861 *mira sunt* | *ni illic homost aut dormitator aut sector zonarius*. On the other hand, *mirum quin* has a negative sense, 'it's a wonder, a pity, that a thing is not the case,' e. g. Trin. 476 *mirum quin tu illo tecum divitias feras*, 'it's a pity you cannot take your wealth with you to the after-world.' *Mirum quin* always has a suggestion of irony:

'I'll be sworn he's got some assurance put into his inside.'

806. **cibo**: abl. of instr.

807. **pistores scrofipasci**: 'millers who keep swine.' Cf. v. 160. Swine would be rather useful animals to keep at a mill to eat up the chaff.

furfuri: *furfur* in the sing. means 'husk,' 'chaff;' in the plur. (v. 810), 'bran.' See v. 914. The final vowel of the abl. sing. was originally long.

808. **odore** = *prae odore*. Cf. Most. 828 *aetate non quis optuerier*: Virg. A. 11. 568 *neque ipse manus feritate dedisset*.

809. **quoiusquam**: *quisquam* is regularly used in negative sentences. We find it, however, sometimes in conditional sentences, as here, and Catullus 102. 1 *Si quicquam tacito commissum est fido ab amico*.

811. 'Right royal, imperious proclamations! He's had a dinner; yes! he's stowed away some assurance inside.'

813. **praehibent** = *praebent*. So *dehibeo* Trin. 426 for *debeo*. Cf. *prendo* and *prehendo*; *vemens* and *vehemens*; *nil* and *nihil*; *mi* and *mihi*, etc.

814. **crucianti**, i. e. torturing the rider by its uneasy motion, 'jolting.'

815. **odos**. The stem of this and similar words ends in *s*, *odos-*, but

this became *odor-* in the oblique cases, because *s* between two vowels in Latin always becomes *r*, and in course of time the *r* found its way into the nom. too. The *s* remained longest in monosyllables, e.g. *flos, mos*, and in old poetry it is retained for the sake of metre in words that make an iambus, e.g. *cŏlōs, ŏdōs, văpōs* (Lucr. 6. 953).

subbasilicanos: 'loungers in the arcade.' Cf. Curc. 4. 1. 11. The first *basilica*, 'portico,' 'arcade,' (from the Greek *βασιλικὴ στοά*, where the *ἄρχων βασιλεύς* transacted business), that we know of at Rome was built by Cato the Censor, in 184 B.C., the year of Plautus' death, and called the Basilica Porcia. Hence some editors have, but without reason, denied the genuineness of this line.

816. **scirpiculis**: 'reed baskets.'

819. **dupla**: *pecunia*. 'At double the right price.'

danunt: the letter *n* is often used to form the present tense in Greek and Latin as well as in other Indoeuropean languages, e.g. *δείκνυμι, μάρναμαι, φθάνω, ἱκνέομαι, λανθάνω, lino, sino*, etc. This verb *dano* is a formation of the same kind, which, however, became obsolete in the classical period. Cf. *praestino* v. 848.

820. 'Who pass off a tough old ram (*petro*, fr. *πέτρος*, 'a stone') as a prime wether.'

823. **aedilicias**: the aediles had the supervision of the markets at Rome as the *ἀγορανόμοι* had in Greek states. 'Bravo! posts his notices like any clerk of the market!'

Euge = *εὖ γε*.

824. **Mirumque adeost ni.** Cf. v. 805.

826. **cibus** may be gen. of a fourth declension form, *cibus -ūs* (cf. v. 855), but it is more probably nom. in apposition to *commeatus*.

827. **cesso** never means 'to cease,' 'leave off a thing' (*desino, desisto*), but 'to loiter,' 'be slow about beginning a thing.' 'Let me go at once and make Hegio's old heart overflow with joy!'

828. **adaeque . . . fortunatior.** Cf. v. 700.

832. **assulatim**: 'piecemeal,' 'in splinters,' (*assulae*).

834. A play on the two senses of *respicio*, (1) 'look back at,' (2) 'regard favourably,' e.g. Hor. Od. 1. 2. 36 *sive neglectum genus et nepotes | respicis auctor*. There were temples to Fortuna Respiciens on the Palatine, and on the Esquiline.

835. **Respicedum**: the enclitic *dum* is often found in old Latin after imperatives, e.g. *respice dum, age dum* (v. 570), and in the classical period after adverbs of time, e.g. *interdum, dudum, vixdum, nondum*. Perhaps it was originally the acc. of *dius*, a form of *dies* (cp. *interdiu, diurnus*), and meant 'for a day,' 'for awhile.'

836. **Quantumst hominum**: 'the whole world;' a common phrase of

every-day Latin. Cf. Catullus. 2.2 *et quantum est hominum venustiorum.* The Latin language has a liking for the partitive genitive; cf. *quid negotii est?*, *adhuc locorum*, etc.

840. **anteuortunt**: 'take the precedence of.'

843. **Bene facis** = 'thank you!' *Benigne facis* is another common phrase of the kind.

844. **uolturi**, i.e. 'you greedy fellow.' We should probably say, 'you greedy wolf!' This *-i* of the voc. is really a contraction of *-ie*, and so *uolturi* = *volturie*, *mi* = *mie* = *mee*.

846. **astitui** = 'to be set near' (the fire).

848. **praestinatum.** Both *praestino* and *destino* are common words for 'buying' in Plautus, e.g. Most. 3. 1. 113 *eas quanti destinat?* They are compounds of * *stano*, a nasalized present tense of *sto*, just as *danunt* (v. 819) is a nasalized present form from *do*. *Praestino* means literally 'to settle, bargain for, beforehand.'

850. **bene esse**: 'to enjoy yourself.' Cf. Men. 484 *minore numquam bene fui dispendio.*

si sit unde: 'if you have the means.'

852. **Nominandi istorum.** This construction stands midway between the old construction *nominandi ista* (e.g. Trin. 869 *hercle opinor mi aduenienti hac noctu agitandumst uigilias*; Lucr. 1. 111 *aeternas quoniam poenas in morte timendumst*), and the classical construction *nominandorum istorum.* Other examples of it are Cic. Phil. 5. 3. 6 *agitur utrum M. Antonio facultas detur ... agrorum suis latronibus condonandi*; Lucr. 5. 1223 *poenarum grave sit solvendi tempus adultum*; Ter. Heaut. 29 *novarum qui spectandi faciunt copiam.* It is only found with the gen. of the gerund, and perhaps only with a plural noun.

854. **frustra esse** = 'to be mistaken;' a common phrase in colloquial Latin.

855. **uicti** = *victus*. Many words which in the classical period were declined according to the fourth declension only were in early Latin declined also according to the second, e.g. *senati*, *quaesti*, *tumulti*, etc. The double declension has forced itself into the classical language in the case of *domus*, which is always 2nd decl. in Plautus.

856. **uotem.** Cf. v. 703.

857. **Tu ne**: the regular idiom in colloquial Latin. Cf. Trin. 634 LY. *egone?* LE. *tu ne*; Most. 4. 2. 39, etc. The *ne* is the particle 'indeed,' 'verily,' sometimes (but wrongly) written *nae*.

862. **Quor** = *cur*, just as *quum* (*quom*) = *cum*, *sequutus* = *secutus*, etc.

863. **Quoi deum** = *cui deorum*.

866. **Mihi quidem esurio, non tibi.** Ergasilus pretends to have understood Hegio to say *videre—esurire mihi* and not *videre mihi—esurire.*

867. **Te herole.** Ergasilus checks himself just as he is going to say *perdant*, and obeys the rules of courtesy at the expense of those of grammar by turning the sentence as he does.

870. **Nunc tu mihi places**: 'now I begin to fancy your dinner;' refers to vv. 175 sqq.

871. **Igitur** was originally a word used to introduce the apodosis, 'then,' e.g. in the Twelve Tables, SI IN IVS VOCAT, NI IT, ANTESTATOR, IGITVR EM CAPITO, 'if a man summon another, and if the other will not go, he may take byestanders to witness, then he may arrest him.' It had no idea of 'cause,' 'reason,' being derived from the demonstrative pronoun *is* with the adverbial suffix *-tur* or *-tus*, as in *funditus*, etc., and meaning 'in that case,' 'in these circumstances.' In classical prose it usually comes second word in a sentence, though it is not uncommonly placed first. A good example of its older use is Mil. 770 *quando habebo, igitur rationem mearum fabricarum dabo.*

875. **Aleum.** Cf. v. 9.

tuum Stalagmum seruom: the usual order; cf. *tua Bromia ancilla* Amph. 5. 1. 28; *meus Mnesilochus filius* Bacch. 2. 3. 112.

881. **Νὴ τὰν Κόραν**: *Κόρα*, besides being the Greek name of Proserpine, was the name of a town in Latium, and the excited brain of Ergasilus is driven by the association of ideas to swear by all the other towns in Latium he can think of, Praeneste, Signia, Frusino, Alatrium.

882. **Iam diu . . . Venit?** 'has he been here long?' A most plausible reading is *tam modo*, which we know to have been a Praenestine phrase for 'just now' (*modo*); (cf. Trin. 3. 1. 8 *tam modo, inquit Praenestinus*, '"e'en now," as the folks say at Praeneste).' This piece of provincialism, slipping from Hegio in the excitement of the moment, suggests Praeneste to the parasite.

883. **Vide sis.** Cf. v. 643.

884. **barbaricas.** Cf. v. 492.

Quia enim: common in Plautus. Cf. Mil. 834 *quia enim obsorbui.*

885. **Vae aetati tuae**: i. e. *vae vitae tuae;* a common expression in every-day Latin.

886. **Quippe**, i. e. *vae aetati tuae quippe*, etc.

892. **etiam**: 'still.'

895. **cellarius**: 'butler.'

896. **fusti pectito**: a Latin slang expression like our 'to give one a dressing.'

897. **dapinabo** (from *daps*) is a word of Plautus' coining. 'I'll dinner you till doomsday, if it's true.'

898. **Vnde id?** 'at whose expense?'

899. **respondeo**: (1) 'I promise on my part,' (2) 'I answer.'

900. **Bene ambula.** Cf. v. 452.

902. **collos.** Cf. v. 357.

tegoribus = *tergoribus.*

904. **apsumedo**: a Plautine word.

906. **morast**: like *longum est*, 'it *would be* tedious,' etc.

907. **praefecturam.** A *praefectus iuri dicundo* was sent every year by the *praetor urbanus* to the *praefecturae.*

908. **indemnatae**: 'unsentenced.'

pendent, (1) 'hang'—of hams, (2) 'are undecided'—of lawsuits.

909. **Diespiter,** from *dies* and *pater*, an old name for Jupiter. Indeed the two names are very similar, for *Jupiter* = 'Jov-pater,' and we know that the old form of *Jovis* was *Diovis.*

911. **intemperies** in the sing. has the sense of 'misfortune,' lit. 'bad weather.' In the plur. *intemperiae* in Plautus means 'madness:' e.g. Mil. 434 *quae te intemperiae tenent?*

913. **Nimis.** Cf. v. 102.

914. **carni** = *carne*, just as the abl. of pres. participles wavers between *-ĕ* and *-ī*, e.g. *regnante, regnanti, praestante, praestanti*; the rule being that the form in *-e* is used when the participial sense is predominant, and that in *-i* when the adjectival sense is predominant, e.g. *regnante Romulo, praestante Romulo hoc factum est*, but *a Romulo, viro praestanti, hoc factum est.*

carnarium: a frame fastened to the ceiling, furnished with hooks for supporting meat: 'in he came and tugged down the meat, frame and all.'

916. **modiales**: i.e. the large-sized ones, holding a 'modius;' a Roman measure corresponding to our peck.

917. **seriae**: the largest-sized jars.

919. **sultis.** Cf. v. 110.

920. **sese** is acc. before inf. *uti.*

Act V. Scene 1.

Philocrates and Philopolemus have brought with them Stalagmus, the runaway slave of Hegio's who had kidnapped Tyndarus when a child. By his means the identity of Tyndarus is proved, and the play ends happily.

923. **Quom . . . reddiderunt.** Cf. v. 151.

Hegio tells off all his blessings, first, second, third, fourth, fifth, on his fingers.

928. **ex animo** and *ab animo* often occur in the Comedians, where we should expect *animo* or *animi*, 'in mind.'

930. **Hoc agamus**: 'and now to the main point.' *Hoc age* is a common phrase in every-day Latin (cf. v. 444) for calling on a person to devote himself to some matter that required to be done. Philocrates has shown symptoms of impatience during Hegio's enumeration of his blessings, and Philopolemus, who divines his new friend's anxiety for the instant release of his faithful slave, courteously interferes on his behalf.

935. **bene merenti**. *Benevolens* is always used as a substantive by Plautus, 'a well wisher,' but *bene merens* never; so translate, 'our friend who well deserves it.'

muneres = *munereris*. A good many deponents occur in an active form in old Latin and *vice versa*, e.g. *insectabit* v. 593; *minitas* v. 743; *exauspicaui* v. 766; *arbitrarem* Pseud. 4. 2. 57; *contempla* Mil. 4. 2. 39, etc. The word always means 'to present,' not 'to recompense,' in Plautus.

938. **reliqueram**. Cf. v. 194.

944. **conpeditum**: 'fettered;' an ante-classical verb.

945. **resciui**: from *rescisco*, 'to find out,' 'learn:' ante-classical.

946. **eueniese**: inf. of exclamation. This construction is found in the earliest Latin writers, and so should not be explained by the ellipse of *flagitium est* or anything of the kind. It is a verbal noun in the acc. case, just as an ordinary noun is put in the acc. in exclamations. In this passage of Cicero, for example, the construction of *hominem* cannot be distinguished from that of *discribere*, Cic. Verr. 5. 25 *hancine hominem! hancine impudentiam, iudices! hanc audaciam! civitatibus pro numero militum pecuniarum summas discribere! certum pretium . . . constituere!*

meum caput = *me*, as in *vae capiti tuo*, etc.

947. **libellam**: a small silver coin, $\frac{1}{10}$ of a denarius. Hence = a trifle, 'a farthing.'

duis: a subjunctive of the same formation as *velim*, *nolim*, *malim*, *sim*, *edim*, from *duo*, an old form of *do*, surviving in *interduo* v. 694 supr.

949. **Facis benigne** = 'thank you!' Cf. v. 843.

951. **interibi** = *interim* in old Latin.

statua uerberea: 'whipping post.' Stalagmus is standing as dumb as a statue, or, as we might say, as a post. *Verberea* = 'composed of *verbera*.'

952. **quid sit factum filio**: the abl. in this construction is really an abl. of the instrument, lit. 'what has been done with my son as an instrument.'

955. We may picture Stalagmus to ourselves as a scowling fellow of few words, with a stern realization of the inevitable. Perhaps his name

Σταλαγμός, 'drop,' indicates that he was a small-sized man. Cf. Anaxandrides (ap. Athen. 2. p. 242 d) ἐὰν δὲ μικρὸν παντελῶς ἀνθρώπιον, σταλαγμόν (sc. καλεῖτε).

957. **ne . . . ponas.** Cf. v. 331.

958. **Propemodum** is the usual form. Sometimes we have *propemodo*, which is nothing but *propemodom*, the old spelling of *propemodum*, with the final *m* dropped. In *postmodo* this form became the classical one, while *postmodum* is of rare occurrence.

964. **dice.** The full forms *dice*, *duce*, *face*, etc. are quite as common in Plautus as the shortened ones. In fact, *face* is the rule and *fac* the exception. We find *inger* sometimes, e.g. Catull. 27. 2 *inger mi calices amariores*, but this form did not make its way into classical usage.

quid fers. Cf. v. 669.

965. **fieri . . . conpendi:** the gen. is a gen. of material, 'make of saving' = 'make a saving of.' In the same way *lucri facere* = 'to make a gain of.'

967. **Hoc agamus.** Cf. v. 930.

976. **med:** we find in old Latin the acc. sing. of the personal pronouns ending in *-d*, *med*, *ted*, *sed*. They are properly abl. forms; for in early Latin the abl. sing. had this ending, e.g. *Troiad*, *acied*.

977. **te uolo:** the regular Latin expression for 'I wish to speak with you,' 'I want you.'

984. **Paegnium** = παίγνιον, 'plaything,' 'toy,' 'Pet.'

986. **quoius nihili sit faciunda gratia:** 'whose goodwill must go for nothing.'

989. **nil curaui ceterum:** lit. 'I cared nothing for the rest.'

991. **argumenta:** 'proofs.'

992. **pudice:** 'respectably.'

996. **modo si** = *si modo*.

997. **ornatus:** alluding to the chains on him (cf. v. 447).

998. **Acherunti:** a locative case. The word was fem., and the first syllable was pronounced long in Plautus' time. Cf. *brāchium* = βρᾰχίων.

1004. **upupa:** (1) 'a hoopoe,' (2) 'a pickaxe,' 'crowbar,' (like a hoopoe's bill.) 'They gave me this *crow* to play with.'

1008. **lucis . . . tuendi:** *lux* is masc., as elsewhere in Plautus; so this is not an instance of the construction of the gerund that we find in v. 852.

1013. **Paruolum:** the diminutive termination was in old Latin *-olus*, not *-ulus*. It is retained in our spelling whenever a vowel precedes, e.g. *filiolus*, 'little son,' *Puteoli*, 'little wells,' and of course also after the letter *v*. Cf. v. 703 and v. 8.

1019. **grandis:** 'grown up;' the regular word.

1025. **Ego sum**: 'it is I,' like the German, *ich bin es.*

1026. **principium**: 'first,' lit. 'as a beginning,' in opposition to *id.*

1028. **Quoi peculi, etc.**: 'the smallest contributions thankfully received.'

Act V. Scene 5.

All the actors come on the stage to deliver the Epilogue, which claims the applause of the spectators on the ground of the good moral tone of the play.

There is not always a regular Epilogue to Plautus' plays. Usually the singer (*cantor*) of the *troupe* came forward alone and simply asked the applause of the audience in the word *plaudite* or *plausum date*. The *cantor* is denoted in MSS. and in our editions by the Greek letter ω, because it used to be the habit to indicate the characters in the dialogue of a play by the *first* letters of the Greek alphabet, α, β, γ, etc., and the last speaker, the *cantor*, by the *last* letter ω.

NOTES ON READINGS.

THE text of the 'Captivi' is at a disadvantage as compared with other plays of Plautus in not having the help of the 'Ambrosian Palimpsest' (A), a manuscript of the 4th or 5th cent., at Milan, which contains in a fragmentary state a good deal of the Plautine Comedies. We have accordingly to fall back on the second most important manuscript, the 'Vetus' (B), of the 11th. cent., formerly in the Palatine library, Heidelberg, now in the Vatican, which is supported by the 'Vatican' MS. (D) also of the 11th cent., but containing only vv. 1–503 of this play, and a less important 13th cent. MS. of the British Museum (J).

The principal passages whose reading is in question are these :—

v. 2. The MSS. have *illi qui astant*, which will not scan. Brix reads *in vinclis qui astant ;* Fleckeisen *vincti quia astant ;* Spengel *inviti qui astant ;* Schoell *iugati qui adstant.*

v. 11. *Negat hercle ille ultimus, accedito* of the MSS. will not scan. Brix changes *ille* into *illic*, treating the final syllable of *negat* as long. Fleckeisen inserts *vero* after *hercle*. Schoell reads *ultumis accensus, cedito*. Some editors think the sense requires *abscedito* (but see the note on this line).

v. 55. See the note.

Act I. Sc. ii. Schoell has here and elsewhere *lolarius*, the reading of the MSS. in this place, and of the best MSS. of Aulus Gellius (X. 3. 19 *tanquam in scaenicis fabulis qui dicebantur 'lolarii'*) : cf. *caelum* and *caeruleus* ; *Pales* and *Parilia*, etc.

v. 135. *Miser amacritudine* is the MSS. reading. Fleckeisen proposes *miser aegritudine*, in which he is followed by most editors. Schoell reads *I macritudine*, comparing Aul. 77 *neque quicquam meliust mihi,* | *Ut opinor, quam ex me ut unam faciam litteram* | *Longam, meum laqueo collum quando obstrinxero.*

v. 172 sqq. Schoell distributes the lines better :

ERG. *Ita di deaeque faxint ! Sed numquo*, etc.

HEG. *Nusquam quod*, etc.

ERG. *Quia mist natalis dies :* | *Propterea a te uocari ad te ad cenam uolo.*

v. 199. *eamque et erili* MSS., *duramque erili* Brix. Fleckeisen changes *et* into *etiam*. Schoell *que et* into *queit* (for *quit* 3rd sing. of *queo*). Nettleship *et erili imperio : eamque.*

v. 201. *multa oculis multamiraclitis* B. For this unintelligible reading Kiene has proposed *oculis multam iram editis* (*cl* and *d* are often confused in MSS.); Spengel *oculis melius parcitis;* Schoell *multabo bolis | Oculos si multum raditis.*

v. 321. Schoell reads *decore* (neut. of adj. *decōris*).

v. 387. *id petam id persequarque* MSS., which will not scan; *id petam idque persequar* Brix; *id petessam id persequarque* Fleck.; *id petam idque persequar corde et animo, ore atque auribus* Schoell.

v. 426. *testem do Hegio* is the unmetrical reading of the MSS. The old grammarian Nonius quotes the passage with *laudo* instead of *do.* Bentley makes the line scan by reading *testem laudo O Hegio,* supposing the interiection *O* to have dropped out after the final *o* of *laudo.* Fleck. and Brix prefer to read *testem do tibi Hegio.* Schoell *do laudo, Hegio.*

v. 431. *caueto* MSS. *cauē tu* most editors. Guyet, and recently Nettleship, have proposed *cautō.*

v. 439 is a good instance of how old forms have dropped out of the text of Plautus owing to the ignorance of the copyists of MSS. The grammarian Nonius quotes this line as an example of the adverb *fidele,* formed from *fidelis* as *facile* is from *facilis*; but all the MSS. have *fideli,* the copyists having thought *fidele* a mistake for the dative case. *Fidele fidelis* is a phrase quite in the Plautine manner. Cf. *misere miser* Pseud. 13; *scite scitus* Cas. 3. 1. 8; *parce parcus* Aul. 314, etc.

v. 441. Schoell has *inventu* (sc. *filii*).

v. 471. See the note.

v. 519. The MSS. reading is *neque exilium exitio est,* which is nonsense. Brix, who is followed by Schoell, reads *neque exitium exitiost,* taking *exitio* as the verbal subst. from *exire,* governing *exitium* in the acc., so that *exitio exitium* will = *facultas exeundi ex exitio.* For the acc., he compares Ter. Hec. 378 *ut limen exirem,* and Plaut. Mil. 1432 *postquam portam* (the reading of the best MS.) *exierunt.* Leo conjectures *neque exillim exitiost,* 'nor is there possibility of getting out from that place;' a very likely conjecture. Fleck. reads *neque auxilium mist.*

v. 577. The MSS. have: *Quid ais, furcifer? tun te gnatum memoras liberum?* Fleck. inserts *esse* to complete the line. Gruter, who has been followed by Nettleship, changes *te* to *tete.* Schoell reads *gnatum* (gen. pl.) *ime.*

v. 594. *fit opus* BJ; *ui opust* Schoell.

v. 690. *Qui per uirtutem peritat non interit* B. Schoell and Nettleship restore the line by reading *perit, abit, non interit.*

v. 694. *nihil interdico dicant uiuere* MSS. The true reading is

probably *interdico aiant*. Fleckeisen's *interdum* is a questionable use of the word.

v. 791. *eminor interminorque* B. Brix removes *que*. Fleck. reads *minor* and ekes out the metre by adding *hodie* after *mi*. Schoell *obstet obuiam*.

v. 832. *pultando vel assultatim* B. *Assultatim*, an adverbial form from *assulto*, the frequentative of *assilio*, would mean 'by leaping upon.' In the MS. from which B was copied we may suppose the scribe had written this word above the obscure word *assulatim* as a various reading, *vel assultatim* 'or, as some read, *assultatim*.' The writer of B copied *vel assultatim* as part of the line.

v. 850. *pernam*‖*atque opthalmiam* of the MSS. leaves an awkward hiatus. Besides, the mention of ham in a list of fishes seems rather odd. Fleck. suggests *muraenam*, 'a lamprey;' Brix *percam*, 'a perch;' Schoell *sepiolam*, 'a cuttle-fish.'

v. 862. *atque agnum adferri proprium pinguem* MSS., *propere unum* Brix; *propere* Fleck. with *huc* after *agnum*; *propritim* Bentley; *propteruom* Schoell.

v. 882. See the note. Schoell reads *iam*, *diui*.

v. 896. The MSS. have *mantiscinatus*, which Schoell retains, explaining it as *manus tesca faciens*, 'laying waste.'

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